

2000
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THE
DOCTRINES
OF
The Two Resurrections,

According to the Scriptures of the
OLD AND NEW TESTAMENTS.

The First Resurrection
WAS THE SECOND COMING OF CHRIST,

AT THE DESTRUCTION OF JERUSALEM;

When He set up the Gospel Kingdom on Earth,

AND RESURRECTED MANKIND

FROM THE GRAVES OF TRESPASS AND SINS.

The Second or Final Resurrection,

IS THAT OF THE

SPIRITUAL BODY AT DEATH.

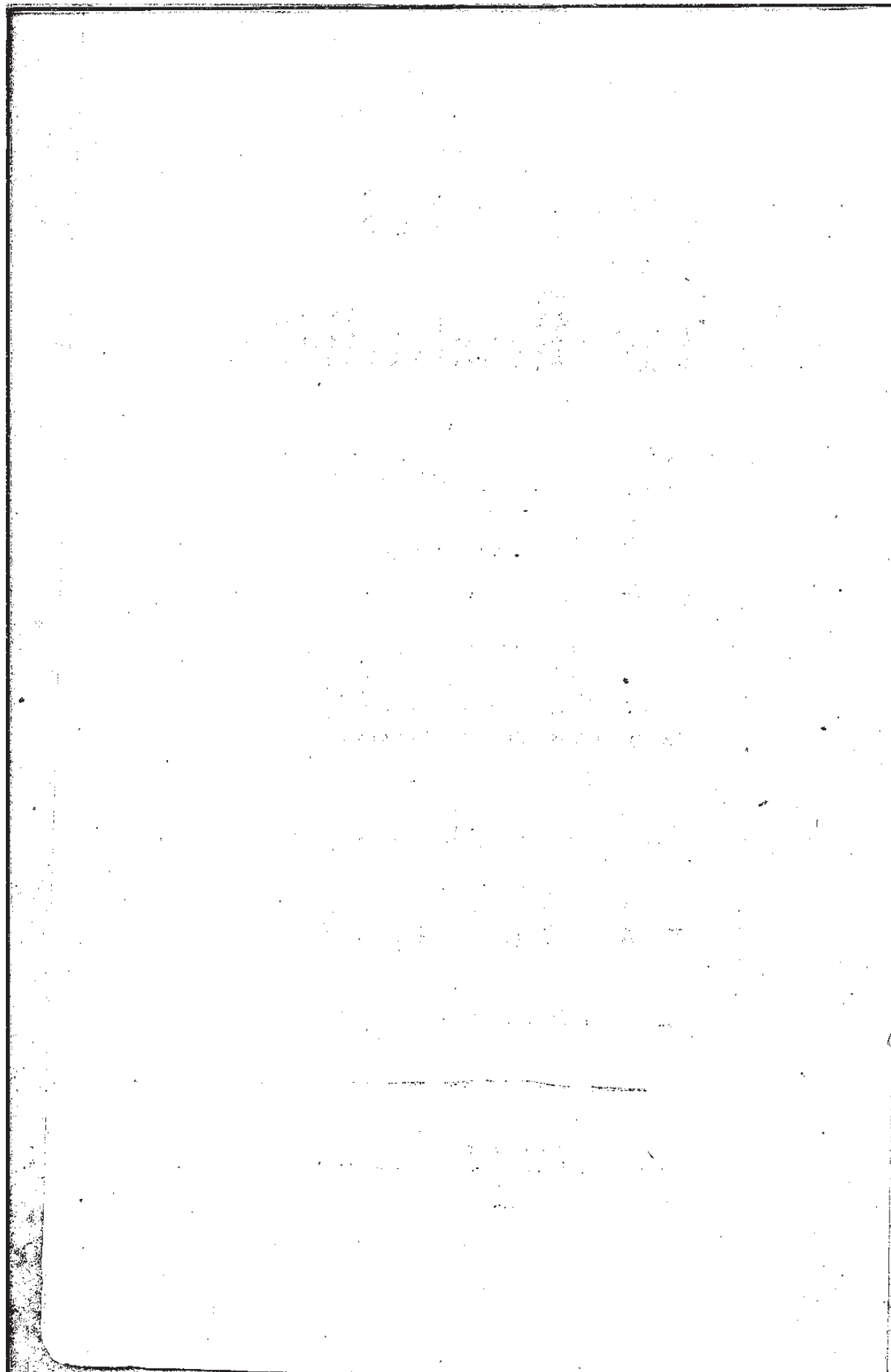
BY

REV. CYRUS JEFFRIES, C. C. A.

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TO ALL CANDID BELIEVERS IN A REASONABLE AND

PROGRESSIVE CHRISTIANITY

AND TO EVERY SINCERE AND RIGHTEOUS FOLLOWER

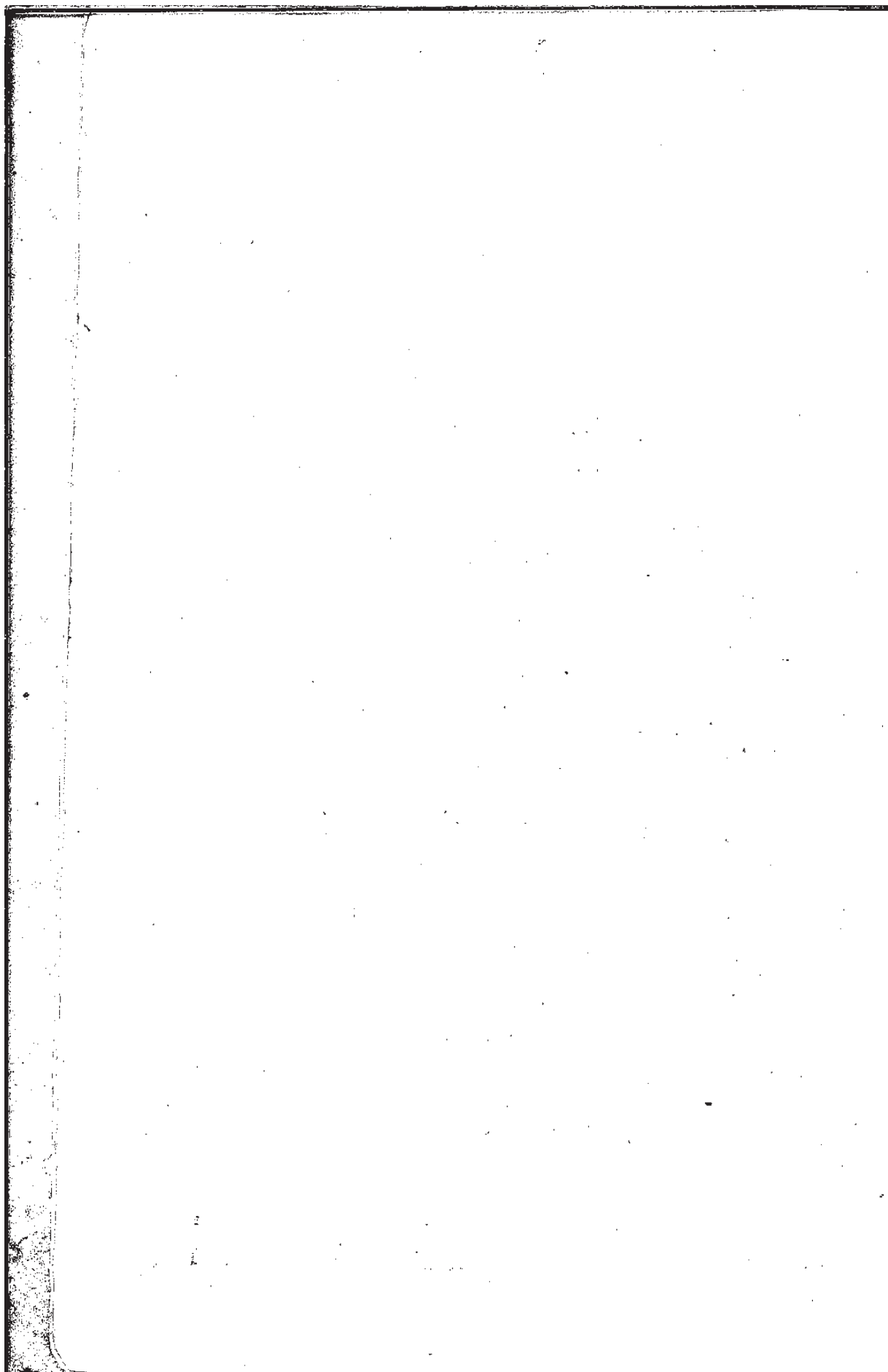
OF THE

LORD JESUS CHRIST,

IS THIS VOLUME

MOST RESPECTFULLY DEDICATED

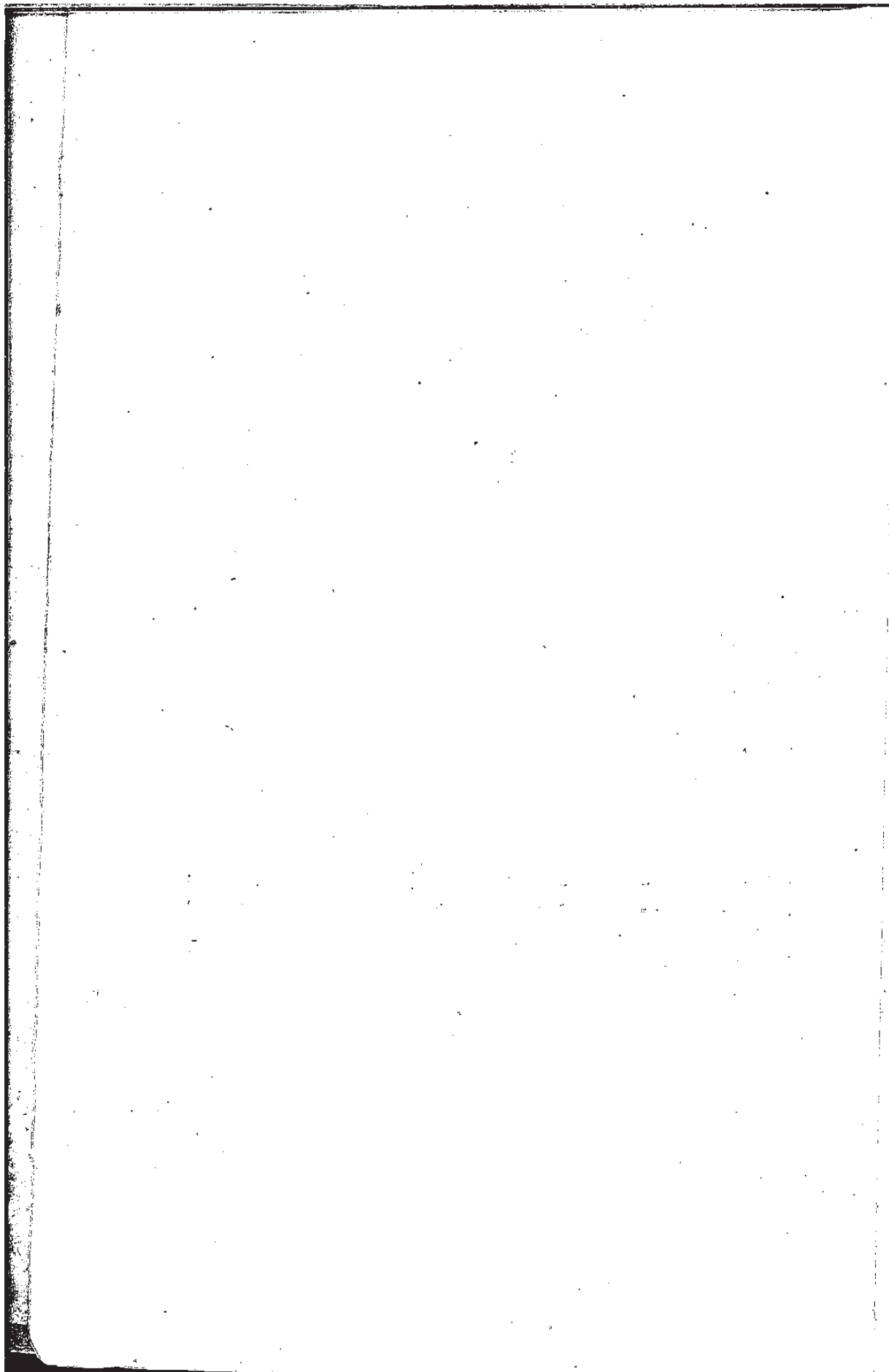
BY THE AUTHOR.



PREFACE.

Believing that the true doctrines of the resurrection, as set forth in the Scriptures of Divine Revelation, have long been lost sight of, I have thought it necessary to call the attention of all true believers in Christ, who may read these pages, to a consideration of the principal Scriptures on this important tenet of the Christian religion, as well as to awake in the minds of the people, an interest on this great doctrine of the Savior. Notwithstanding the mist of creeds, and the gloom of ecclesiastical councils, have thrown their shade across its glory, yet it is one of the most important doctrines in the economy of salvation; for, redemption itself would be of no benefit to our race in the future world, were it not for the resurrection. It was the great doctrine of the primitive Church, the theme of the Apostles, and the joy of the early Fathers, down to the third century, when it began to wane before the doctrines and traditions of men, and was finally put off by the priesthood until the end of the world; and it was not only put off by the commandments of men until the end of time, but it is now declared, by the commonly received theology of what is generally termed orthodox Christianity, that the doctrine of the resurrection is not a doctrine of reason, which, to our mind, is not only wrong in itself, but is contrary to every principle of the gospel of the Savior, as well as to every perception of the intellect of man. For, as yet, we have found no doctrine in the gospel of the Redeemer but what is reasonable, just and holy, and the more they are examined, the more simple, plain and glorious do they appear, and will continue to develop more and more of the wisdom, glory and happiness of God and his people, while time and earth shall endure. Nor is the Church confined to a single sect; for Christ has said "*I am the vine, ye are the branches,*" which shows that the true Church, like a great army, is composed of many companies, all marshaled under one great Leader, Christ the Lord. O, then, may we all fully appreciate his life, his death, and his resurrection.

THE AUTHOR.



THE

Doctrine of the Gospel or Spiritual Kingdom,

AS ESTABLISHED BY

OUR BLESSED LORD AND SAVIOR, JESUS CHRIST, AT THE
DESTRUCTION OF JERUSALEM; WHICH IS

THE FIRST RESURRECTION,

ACCORDING TO THE SCRIPTURES.

The first Resurrection began at the setting up of the Spiritual Kingdom of Christ on earth, at the destruction of Jerusalem, when the whole Jewish economy was taken out of the way, and the Gospel of Salvation established in its stead, and the sons and daughters of men, who were dead in trespasses and in sins, resurrected into the light and liberty of the Gospel Kingdom, which is the first Resurrection, and is still going on.

The first state of man, or the state in which he was created, was a state of entire goodness. The second state, or the state into which he fell by transgression, was a state of entire evil. The third state, the state of probation, or trial, in which we now live, is a state of both good and evil, by which we are so situated that we can choose the good and be saved forever, or we can choose the evil and be lost to all eternity. The disobedience of the first Adam, the great representative of the

family of man, brought death, both natural and moral, and laid his posterity in the graves of trespasses and sins, but the obedience of Christ, the second Adam, the great representative of the righteous, has resurrected the whole family of man from the graves of trespasses and sins of the first Adam, into the spiritual kingdom of the Gospel. In all the ages prior to the sitting up of the spiritual kingdom by Christ, God was worshiped by forms and ceremonies by the outward man, under the law of carnal commandments, but since the sitting up of the spiritual kingdom by our blessed Savior, God can only be worshipped in spirit, by the inner man, under the law of the spirit, in Christ Jesus. The first coming of Christ was to redeem and save mankind from sin. His second coming is to resurrect from the graves of sin and death, and gather into his church, all who will be saved. His first coming was when he was manifest in the flesh at Bethlehem, for the salvation of the world. His second coming was when he was manifest in the spirit, at the destruction of Jerusalem, when he made a full end of the temple worship, fulfilled the old law, took it out of the way, and established his glorious spiritual kingdom in its place. It was this second coming of Christ that the disciples waited so long and anxiously to behold, because it was to resurrect mankind from the graves of trespasses and sins, into the spiritual kingdom of the Gospel of Christ; to abolish the law of types and shadows; and the economy of forms and ceremonies, and bring in the great spiritual dispensation, so long foretold by the oracles of God; wherein all must become spiritual, and worship God in spirit and in truth, or they cannot be saved.

"And then shall appear the sign of the son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with the great sound of a trumpet and they shall gather his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree, when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye when ye shall see all these things, know that it is nigh even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled." Matt., 24 c. and 30, to 34 v.

"The sign of the coming of the son of man," was the approach of the Roman armies around Jerusalem, for the destruction of the Jewish nationality, that the spiritual kingdom of Christ might be established.

"The tribes of the earth," were the tribes of Israel, whose

religion was all outward and earthly. It was an eye for an eye, and a tooth for a tooth doctrine; made to suit the inclinations of the earthly man, that it might acquaint him with the economy of God, and prepare him for the reception of the gospel of Christ, and was to be taken away when he came the second time, to set up the spiritual kingdom of the Gospel.

"The clouds of heaven," were the hosts of believers, whether in heaven or in earth, in which Christ came, in the power and glory of his spirit.

"And he shall send his angels." These were the holy ministers of his Gospel and the spirits of just men made perfect.

"With the great sound of a trumpet." This was the preaching of the Gospel of Salvation, that was to supercede the Jewish economy, overthrow the altars of idolatry, demolish pagan thrones, convert heathen empires, and, finally subdue the world to the spiritual dominion of Christ.

"The gathering of his elect from the four winds," was the resurrecting of mankind from the graves of trespasses and sins, into the spiritual kingdom of the Gospel, where they can receive the kingdom of grace in the heart, and become the children of God, or reject it and remain the children of Satan.

"The parable of the fig tree" was to show that one of the most holy and illustrious events that ever transpired on earth, the setting up of the Gospel kingdom, was nigh at hand, even at their doors.

"And this generation not passing away until all these things be fulfilled," shows that all those mighty events should take place within the lifetime of that generation, or that that generation should not pass away until our blessed Savior should come the second time, take away the old earthly, Jewish kingdom, with all its outward ordinances, rights and ceremonies, and establish in its room, the spiritual kingdom of the Gospel, which is the resurrecting of the world of man, from a state of sin and death, into the light and liberty of the Gospel of Christ, which is the first resurrection.

"But when they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the son of man be come." Matt. 10 and 23.

As Christ had already come once, this of course was to be his second coming, and this second coming was to take place before the disciples had time to preach the Gospel in all the cities of Israel, and which did take place at the destruction of

Jerusalem, when Christ fulfilled the old covenant, established the new, and set up his spiritual kingdom; in which he raised all the dead in trespasses and in sins to the offered privileges of life and salvation in Christ, that all who believe and obey him should have part in the first resurrection and become the children of God. Christ's first coming was natural, but his second coming was spiritual. For old things are passed away, and all things have become new under the spiritual reign of the Redeemer of the world.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with him in the clouds to meet the Lord in the air, and so shall we be ever with the Lord." 1 Thes., 4 and 14, to 17.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." Those who were asleep in Jesus, were the righteous of the world, whether Jews or Gentiles, who knew nothing of Christ according to the Scriptures, and consequently were asleep to all the outward blessings of the gospel, who, without law, had kept the law of God in their hearts, and were, therefore, equal in the joys of the first resurrection, with those who knew and believe that Jesus died and rose again, and were in Christ as fully as were the true believers, and would be with him in spirit as well as they, and he would bring them with him in the first resurrection, when he came to set up his spiritual kingdom on earth, and take away the Jewish or first covenant, that he might establish the second.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord." These were his disciples and believers, many of whom remained alive in the body until Christ did come the second time, at the destruction of Jerusalem, and were made alive in Christ, through the first resurrection, into the spiritual kingdom of the Gospel, for the spiritual kingdom or economy of Christ, could not be established until the old Jewish kingdom or economy was abolished or taken out of the way. The apostles expected him to come, just as he did come, in his spiritual kingdom, at the destruction of the Jewish dynasty, or they

would not have said that they would remain alive unto the coming of the Lord.

"Shall not prevent them which are asleep." All the sons and daughters of men who were not in Christ, were dead in trespasses and in sins, but the righteous heathen were only asleep, because they were not conscious of Christ, nor of the blessings of his gospel, as they had never known the Scriptures, and were, therefore, asleep to all the revealed joys of immortality. They did without law, the things contained in the law, and were, therefore, righteous, and could not be prevented from enjoying the glory of the first resurrection, or the raising of mankind into the spiritual kingdom of the gospel.

"For the Lord himself shall descend from heaven with a shout with the voice of the archangel." The descending of the Lord from heaven, was the coming in of the spiritual dispensation, or the gospel kingdom of Christ being set up on earth. The voice of the archangel, was the voice of power that overthrew Jerusalem, by the armies of the world's fourth great monarchy, and put an end to the Jewish economy, that the spiritual kingdom of Christ might be established in its place, and finally take possession of the world.

"And with the trump of God." The trump of God is the proclaimed gospel of the kingdom.

"And the dead in Christ shall rise first." The dead in Christ were the true christian followers of the Redeemer, who were dead to all the things of time and earth, and were in Christ by their obedience to his Gospel. The dead in Christ rising first, was, because being dead in him, they would of course be the first to rise into his spiritual kingdom.

"Then we which are alive and remain shall be caught up together with him in the clouds to meet the Lord in the air." Those that were alive and remained unto the coming of Christ, were the disciples, many of whom were alive, both in the spirit and in the body, when Christ came the second time, for it was scarce forty years from the time he left the world and ascended to glory, until he came the second time and set up his spiritual kingdom at the destruction of Jerusalem, for the one could not be established until the other was taken out of the way, and as the Savior had always told his disciples that that generation should not pass away, and that there were some standing there that should not taste death, until they had seen the kingdom of God come, makes it as clear as the

sun, that those who were alive and remained, were the disciples who were anxiously awaiting the appearance of the kingdom. Being caught up together with him in the clouds, was the ascending out of the old earthly, or moral state or dispensation, into the new or spiritual kingdom of the Gospel, in which the clouds, or hosts of the redeemed, were enjoying the raptures of salvation and glory. "Meeting the Lord in the air," was the joining with him in his spiritual kingdom, in which they became the children of the resurrection, going up out of the graves of trespass and sin, or out of a state of moral death, into the aerial or spiritual state of Christ's Gospel kingdom on earth, through which all that will come, may come, and, receiving the kingdom of grace in their hearts, become the children of God and joint heirs with Jesus Christ, to all the joys of immortality and eternal life.

"And so shall we be ever with the Lord." Having ascended out of the state of sin and moral death, into which they had fallen in the first Adam, up into the spiritual kingdom of Christ, the second Adam, and from that into the kingdom of grace and communion with God; they have his spirit bearing witness with their spirits that they are born of God, and consequently are ever with the Lord, and will be, both in time and to all eternity. This is the first resurrection, because they are brought forth out of the old system of carnal commandments, into the new and living way of intimate and happy communion with Christ forever.

"For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom." Matt. 16, 27 and 28.

"The son of man shall come in the glory of the Father." As Christ had already come once, this, of course, was his second coming. And the glory of the father, was the spiritual grandeur and power of the Gospel kingdom, manifested through Christ, for the salvation of the world.

"With his angels." These are his messengers and ministers and the spirits of the righteous, who are ever around the children of men to do them good.

"Then shall he reward every man according to his works." At the setting up of the spiritual kingdom of Christ, the moral condition of man underwent an entire change; he was taken out from under the economy of types and shadows, and placed

under the economy of the Gospel, and changed from a natural into a spiritual state, in which the great system of general equality was established among men, and the doctrine of rewards and punishments revealed to the world. No preference of the Jew over the Gentile will ever be allowed any more on earth. Great and small, rich and poor, bond and free, are all equal; all have the same right to come to Christ for salvation. Character alone, will be the criterion of reward and punishment. So that in the Gospel day, Christ will reward every man according to his works.

"Verily I say unto you, there be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom." As the Gospel kingdom could not be established on earth until the old Jewish economy was abolished, and its temple destroyed as the Savior had declared; the disciples were anxiously waiting for the occurrence of those events which were the precursors of the second coming of the son of man, when he would establish his dominion, and resurrect mankind from the graves of original trespass and sin, into the spiritual empire of the Gospel, especially when he informed them that there were some standing there who should not die until they had seen the son of man coming in his kingdom, which was literally fulfilled, for some of them did live until Jerusalem, its temple and its whole economy was destroyed or taken away by Christ, at his second coming, and his Gospel kingdom established in its place. It is impossible that this should relate to a period yet future, for every one of those to whom Christ spoke, are now dead.

"But in those days after that tribulation, the sun shall be darkened and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken, and then shall they see the son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; when her branch is yet tender and putteth forth leaves, ye know that summer is near, so ye in like manner, when ye shall see these things come to pass, know that it is nigh even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done." Mark 13 and 24 to 30.

"But in those days after that tribulation." The tribulation was the suffering and desolation of the Jewish nation, when more than twelve hundred thousand of her people perished in the fall of Jerusalem.

"The sun shall be darkened." The sun was the light of the gospel, which had just began to shine in Jerusalem, when it was obscured, for a season, by the destruction of that great heart of Jewish dominion.

"And the moon shall not give her light." The moon was the Jewish law or economy, that shall no more give her light.

"And the stars of heaven shall fall." The stars of heaven that fell, were the martyrs of Christianity that perished in Jerusalem.

"And the powers that are in heaven shall be shaken." The infant Church of Christ, that had not yet received its spiritual subsistence, began to tremble, in the dreadful persecution it endured in the expiring throes of the Jewish empire, so that the powers in heaven were shaken.

"Then shall they see the son of man coming in the clouds with great power and glory." Just when the infant Church is shaken by persecution, and trembling with fear, her spiritual eyes are opened, and she beholds her Savior descending in his spiritual kingdom, in like manner as her spiritual eyes beheld him ascending to glory. Clouds of angels were with him. He came in power and great glory. Revolutionizing the morals of mankind, he fulfilled the law, and made it honorable; took away the temporal worship of the temple; established the spiritual worship of Jehovah; destroyed the outward, and set up the inward devotion of the heart to God; raised man from a death of trespass and sin to a life of spiritual communion with himself, that all who will come, may come and be saved forever. This is the first resurrection.

"And then shall he send his angels and shall gather his elect from the four winds, from the uttermost part of the earth to the uttermost of heaven." This was the extension of the first resurrection, to all the children of our race, who will believe and receive the doctrines of the spiritual kingdom.

"Now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near, so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." This was to show that when these signs should appear around Jerusalem, the second coming of Christ was as evidently immediate, as was the approach of summer, when the fig tree put forth her leaves. No plainer illustration could be set forth in human

language to show to the disciples the near approach of the second coming of the son of man, than the parable of the fig tree; especially, when the blessed Savior sent the injunction home to their own hearts by saying, "When ye," the disciples, "shall see these things come to pass, know that it is nigh, even at the doors," which could be no nearer without being present.

"Verily I say unto you, that this generation shall not pass, till all these things be done." In this holy promise of our blessed Redeemer, the disciples were told that the generation in which they then lived should not pass away until the darkened sun, the lightless moon, the falling stars, the shaking heavens, the descending angels, the gathering elect, and the second coming of the Son of Man should all be done. No promise of the Savior has ever been more clearly fulfilled. He came the second time, destroyed Jerusalem, fulfilled and ended the Jewish economy, and set up the spiritual kingdom of the gospel on earth, all within the lifetime of that generation, or before that generation had passed away.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor., 15, 22 and 23.

As all men died a moral death in Adam, so all men were resurrected into moral life in Christ's spiritual kingdom, which is the first resurrection. "For, as in Adam all die, even so in Christ," who is the second Adam, "shall all be made alive," or resurrected.

"But every man in his own order." All mankind, Jews and Gentiles, good and bad, were resurrected into the spiritual or Gospel kingdom; every man was made alive in his own order, whether that order was good or bad; he was raised up, or resurrected from under the curse of original guilt, into the light and liberty of the gospel of Christ, that he might be saved, through the suffering and death of the blessed Redeemer, in everlasting life. All mankind are resurrected into the gospel kingdom; for the gospel kingdom embraces the entire world; but it is only those who believe, and receive the kingdom of grace in the heart, that are alive in Christ. The sinner, being resurrected into the gospel kingdom, is like the foreigner, who, coming from under one of the governments of Europe to our country, enjoys all the privileges of her institutions, but will not throw off the law of his ancestors, nor swear allegiance to our government, and consequently remains

under the old law of his sovereign. So the sinner, being resurrected into the kingdom of the gospel, enjoys all the blessings of its institutions, but will not receive its spiritual application and become a citizen of Christ's spiritual kingdom; and, therefore, remains under the old law, and will finally be lost, unless he repents and is converted, for, cursed is every one that remaineth under the law. It is, therefore, evident that every man is resurrected in his own order.

"Christ the first fruits." As Christ came in the flesh to establish his gospel among men, he was the first visible fruits of the spiritual or gospel kingdom, because he was the forerunner, or example of his people.

"Afterwards they that are Christ's at his coming." As Christ had already come once, this of course was his second coming; which was the coming alluded to, when he declared that, "This generation shall not pass away till all be fulfilled," or that, "There be some standing here, who shall not taste death, till they see the kingdom of God come with power." This was the coming in which he was to destroy Jerusalem, its temple and its Jewish economy, and set up his gospel kingdom in its stead. This was the coming in which he was to fulfill and end the law of carnal commandments, and establish the law of the spiritual kingdom on earth. Those who were Christ's at his coming, were his disciples and others, whether Jew or Gentile, that by righteousness had received the witness of the Holy Spirit, as on the day of Pentecost, and other occasions, when the Holy Ghost was given to believers as an earnest of the spiritual kingdom that was soon to be established by Christ, at his second coming, on earth; when he would end the Jewish temporal reign and empire, and establish the gospel, spiritual reign over the world of man. This Scripture refers to both resurrections, because it alludes to both the moral and the spiritual death, as we shall notice hereafter, when we come to notice the second resurrection.

"And he said unto them, verily I say unto you, that there be some of them that stand here that shall not taste of death, till they have seen the kingdom of God come with power." Mark, 9 and 1.

There were those then standing around Christ, who should not die, until they had seen him come in his spiritual kingdom at the destruction of the temple, and the ending of the Jewish dispensation, and establish his own glorious gospel dis-

pensation upon the earth ; having the power to resurrect man from the death of trespass and sin, into a life of peace and communion with God, which is the first resurrection.

"And you hath he quickened who were dead in trespasses and sins." Eph. 2 and 1.

"And you hath he quickened." That is, made alive spiritually, or resurrected from a death of sin, into a life of righteousness and love.

"Who were dead in trespasses and sins." They were dead in the trespasses and sins of the first Adam, dead to holiness and God, and alive to the world and the lusts thereof ; but were quickened, or made alive by Christ, to a knowledge of spiritual holiness through the gospel of redemption, which is the first resurrection.

"And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear and for looking after those things which are coming on the earth ; for the powers of the heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. And he spake to them a parable : Behold the fig tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled." Luke, 21 and 25 to 32.

"And there shall be signs in the sun." That is, there should be signs in the Church of Christ, which is the spiritual sun of the world. Persecution, martyrdom, and the general flight of the Christians, or the gospel Church, from the doomed city of Jerusalem, were the signs.

"And in the moon." There were to be signs also in the moon or the Jewish Church and nation, which were visibly manifested throughout the whole kingdom, as well as in the city, by that of discord, strife and revolt among the people.

"And in the stars." The Apostles, ministers and members of the Church of Christ, increased in the wisdom, knowledge and power of God, until they had preached the gospel throughout the known world, which was one of the great signs of the second coming of the Redeemer, and the first resurrection.

"And upon the earth distress of nations with perplexity." The earth was the Jewish system ; the nations were the tribes

of the Jews, who were distressed and perplexed at the threatening desolation that everywhere surrounded them.

"The sea and the waves roaring." The sea was the Jewish nationality, and the waves roaring, its commotions.

"Men's hearts failing them for fear, and looking after those things which are coming on the earth." The hearts of the Jewish people failed them, when they beheld themselves and city besieged by the terrible armies of the Roman empire. The things that were coming on the earth, were the war, famine and pestilence, that were about to destroy the Jewish nationality, together with its economy of rites and ceremonies; to make way for the higher and holier system of the gospel. The earth was the Jewish system, because it was of an earthly form and character, while the gospel system is of a heavenly form and character, being entirely of a spiritual nature.

"For the powers of the heaven shall be shaken." The infant Church of Christ, which is the powers of heaven on earth, should be shaken by the dreadful persecutions, commotions, and false Christs that everywhere surrounded it at the destruction of Jerusalem.

"And then shall they see the Son of Man in a cloud, with power and great glory." Just as the Church beheld the Savior ascending in his spiritual glory, so were they to see him descending in his spiritual glory at his second coming, when he would take away the earthly system of the Jewish economy, with all its rites and ceremonies, and its Temple worship, and set up his glorious gospel kingdom in its stead. With their own spiritual eyes, they were to behold him descend with clouds of angels, to establish his kingdom of Redemption on earth, wherein all that will come, may come, and be saved.

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." These things were the signs that preceded the second coming of Christ, to set up the spiritual kingdom of the gospel. And when they, the disciples, or members of the Church should see these things begin to come to pass, then they were to look up, for the coming Savior and their redemption, that was nigh at hand. Their redemption was the purchase and liberation of the shackled world of mankind, from under the curse of the broken law, and bondage of sin, into the light and liberty of the spiritual kingdom of the gospel, at the second coming of the Lord Jesus, when he took away the old covenant and its

economy of natural and outward ordinances, and established the new, with its inward and spiritual ordinances, at the destruction of Jerusalem, by which the great family of man was raised out of the natural state into the spiritual state, which is the first resurrection.

"And he spake to them a parable: Behold the fig tree," &c. This parable was to show that the setting up of the spiritual kingdom was nigh at hand, even at the doors, and which was fulfilled to the very letter in the destruction of Jerusalem, when the old law, with all its ordinances, was ended in Christ, and the gospel of the kingdom, in its spiritual glory, established in its place, that God might be worshipped in spirit and in truth, and not in types and shadows, which were all fulfilled and abolished in Christ.

"Verily I say unto you, this generation shall not pass away until all be fulfilled." That generation, to whom he was then speaking, was not to pass away until all those great events were consummated. The temple, with its natural or shadow worship, was to be entirely destroyed, and the kingdom of Christ, with its spiritual or true worship, set up in its stead; which took place about forty years after this declaration of the Savior. And as there were scores and hundreds of people, who not only heard this prophecy of Christ, but lived to see its fulfillment, as well in the destruction of Jerusalem and the Jewish economy, as in the setting up of the gospel kingdom on earth, whereby the great family of man was resurrected from the graves of trespass and sin, into the light and liberty of the gospel of Christ, which is the first resurrection.

"And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens, I will pour out in those days of my spirit; and they shall prophecy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come." Acts, 2 and 17, to 20.

"And it shall come to pass in the last days." The last days are the gospel days, or gospel day, for it is the last dispensation promised in the Scriptures of truth, to mankind on earth, for salvation.

"Saith God, I will pour out my spirit upon all flesh." This was the setting up of the gospel or spiritual kingdom, which changed the whole system of religion, from that of out-

ward forms and ceremonies, to the inward or spiritual worship of the Creator, and resurrected the world of mankind, from a death of sin, into a life in the spiritual kingdom of the gospel of Christ, which was established at the destruction of the Jewish nationality, and when God poured out his spirit upon all flesh, by the gift of this kingdom to the population of the entire world, that all who would, might be saved in everlasting life.

"And your sons and your daughters shall prophecy." Before the destruction of Jerusalem, and after this declaration of our Savior, there arose many among the Jews who prophesied of the overthrow and final ruin of the Jewish capitol and nation.

"And your young men shall see visions, and your old men shall dream dreams." Not only the hoary sages of Israel had dreams of Judean desolation, but the young and brave defenders of both their nation and religion, saw visions, portentous and awful, indicative of the desolation of both their city and kingdom.

"And on my servants and on my hand maidens will I pour out in those days of my spirit; and they shall prophecy." The servants and hand maidens here spoken of were the true followers of Christ. And those days were the days intervening between Christ's prophecy of the destruction of Jerusalem and its final overthrow, in which time his spirit was poured out upon them on the day of Pentecost, as a foretaste of what his children might expect when, at the desolation of Jerusalem and its Jewish economy, he would set up his spiritual kingdom for the conversion of the world.

"And I will show wonders in heaven above." These wonders were all typical of the fall and ruin of Jerusalem. The fiery meteor, hanging over the devoted city, and the embattled squadrons, that drifted along the Judean sky, with other terrible signs, were some of the wonders that appeared in the heaven above, just before the destruction of the Jewish city and nation. This also has a spiritual meaning, in which the "heaven above" represented the Church of Christ, then being established on earth.

"And signs in the earth beneath; blood, and fire, and vapor of smoke." Preceding the destruction of Jerusalem, the signs of its overthrow were everywhere visible; sights and sounds were seen and heard all over Palestine. Treachery, revolt and war were waged by the doomed Israelites against

their rulers, in almost every city in the eastern portion of the Roman Empire, until blood and fire ran through all their realm. Maddened by their rebellion, the Roman armies finally gathered around the renowned city of Jewish pride and glory; and after the most sanguinary and awful desolation recorded in the annals of the world, the old covenant city was blotted from the earth. And the "*vapor of smoke*" was the symbol of her passing away, that the New Jerusalem, or the spiritual Church of Christ, might be established on earth.

"The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord come." The sun represents the infant Church of Christ, that was finally to illuminate the world, but was then to be darkened in Jerusalem, because it was forced to leave the city; as Jerusalem itself should be destroyed for having refused to receive the light of its gospel. The moon, or the Jewish system and nation, was to become a scene of blood and desolation, before that great and notable day of the Lord, which was fulfilled to the very letter. For Jerusalem, its temple, and its economy had all to pass away before the great day of the gospel, or spiritual kingdom, could begin. "*The great and notable day of the Lord*" is the gospel day, and is the most notable of all the other days or dispensations of the earth. The coming in of that day took away and abolished forever the Jewish system, with all its types and shadows, its laws and ceremonies, and raised mankind out of the graves of sin and death, into the marvelous light and liberty of the gospel of Christ, which is the first resurrection. It changed the entire condition of man, from the natural state of sin and condemnation under the law, into the spiritual state, in the kingdom of God, where all that will come, may come and be saved; which makes it truly the great and notable day of the Lord, unto all the sons and daughters of men; because it is the day of salvation, in which Christ came the second time, to restore man to a spiritual union with God.

"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God." Col., 3 and 1.

If we have believed and obeyed Christ, then we have risen with him into spiritual life and communion with God, which is the first resurrection; after which, we are to seek those things which are above, while we remain on earth. Being risen with Christ, is being resurrected from the moral death of original guilt into the spiritual life and likeness of our

blessed Redeemer, in the gospel and grace of the kingdom of God.

"But when thou makest a feast, call the poor, the maimed, the blind; And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke, 14, 13 and 14.

Every just one that is raised, or resurrected from the death of trespass and sin, is not only resurrected into the kingdom of the gospel, but into the kingdom of grace and spiritual communion with God, where he is blessed or rewarded for every good and charitable act he performed in life, so that he loves to bless and benefit the poor and needy that cannot recompense him, knowing that his Heavenly Father rewards him a thousand fold for all the good he does on earth, while living and walking in this spiritual and holy resurrection state, which was established at the taking away of the Jewish economy, and will continue to go on until the world shall be restored to its primitive glory.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph., 5 and 14.

All mankind are asleep or dead in trespasses and in sins, until they are awakened or resurrected by Christ; which is the first resurrection. All mankind are resurrected into the gospel kingdom; for its dominion covers the entire earth, but it is only those who receive the kingdom of grace that are made alive in Christ. Hence, all are commanded to rise from the dead; and assured that Christ will give them light. As all the sons and daughters of men have been made alive from a death of sin, by the second Adam, and translated from the natural kingdom under the law into the spiritual kingdom of the gospel of Christ, they must receive Christ and the kingdom of grace in the heart, or be lost forever. For our resurrection into the gospel kingdom of Christ, from under the law of carnal commandments, will only sink us deeper in the ocean of everlasting death, if we fail to believe, obey and receive the spirit of Christ, which is light and life eternal, through him in the first resurrection.

"For whosoever shall be ashamed of me, and of my word, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth there be some standing here, which shall not taste of death till they see the kingdom of God." Luke, 9, 26 and 27.

The mission of Christ and his glorious gospel to the proud and wealthy Jews, seemed of too humble and lowly character

for their reception. Priding themselves in the wealth and glory of their ancestry, they were ashamed of the holy Redeemer, and refused to hear the doctrines of his blessed redemption. But the Holy Savior plainly informed them, that whosoever should be ashamed of him and of his word, of them he would be ashamed, when he came in his spiritual glory to take away their dominion, and to establish his own glorious kingdom, and begin his gospel reign upon the earth. And to convince them of his speedy coming to end the Jewish economy, and to set up the gospel of salvation, he declared that he would *"tell them of a truth, that there were some standing there, which should not taste of death, till they had seen the kingdom of God."* That is, there were people then standing there who would live to see Jerusalem destroyed, the Jewish types and shadows all fulfilled and ended, and the spiritual kingdom of the gospel of Christ established on earth, into which the great family of man are resurrected from the graves of trespasses and sins; which is the first resurrection, and where mankind are enabled to believe, obey and be saved, in everlasting glory.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John, 5 and 21, to 29.

"For as the Father RAISETH up the dead and QUICKENETH them." These are the dead in trespass and sin, who are quickened into spiritual life by Christ Jesus, who is the second Adam, and who, at the destruction of the Jewish economy, established his spiritual kingdom or gospel dispensation, into which all mankind, both good and bad, are resurrected; which is the first resurrection.

"Even so the Son quickeneth whom he will." That is, the Son of God is able to give life to all, even the worst of sinners. As all mankind are resurrected from the death of

original sin, by the Lamb of God that taketh away the sin of the world, and as he wills the life of all men, because he has resurrected all into the gospel kingdom, he is willing to quicken all who will come unto him and receive the kingdom of his grace; for all men, both good and bad, are resurrected into the gospel kingdom; but it is those who receive the kingdom of grace or the spirit of God in the heart, that are quickened into spiritual life in Christ. And as the Son wills that all men might be saved, so is he willing to quicken all who will come unto him, into everlasting life.

"For the Father judgeth no man, but hath committed all judgment unto the Son." As our blessed Lord and Savior, Jesus Christ, is the Author of the resurrection of all men, so is he the judge of all men, and as all men have sinned, and stand condemned before God to everlasting death, he has, therefore, brought a full and free pardon to all who will believe and obey his gospel, and made them heirs with him in his kingdom. But all those who will not believe and obey Christ, remain under the Law, and must, therefore, stand condemned forever.

"That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." All men should honor Jesus Christ as the true and living God, because he was God manifest in the flesh. And all that honoreth not Christ as God, dishonoreth the Father, for Christ and the Father are one. As soul, body and mind compose one man in one person, so does Father, Son, and Holy Spirit compose the one God in one person. Whosoever, therefore, lessens the character of Christ below that of Deity, lessens and degrades the character of God.

"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life." He that heareth and believeth on the blessed Savior, is not only resurrected from the grave of trespass and sin into the spiritual kingdom of the gospel, but he is pardoned, and adopted into the family of God, receives the kingdom of grace, and becomes an heir of everlasting life.

"And shall not come into condemnation, but is passed from death unto life." All men were dead in trespasses and sins, morally ruined, under the curse of original guilt, without any ability to recover or save themselves from everlasting death. But the blessed Redeemer so loved the world, that he gave

himself a ransom for the whole family of ruined man, that whosoever would come unto him, might come and be saved. He not only redeems man from everlasting woe, and resurrects him from the body at death, but he has established his spiritual or gospel kingdom, into which he resurrects all the sons and daughters of men. The spiritual or gospel kingdom was established on his second coming; at the destruction of Jerusalem, when he fulfilled the old law, and took it out of the way, changing the whole system of religion, from that of carnal commandments and outward worship, to that of the spiritual kingdom and inward devotion. The gospel or spiritual kingdom has the world for its territory, mankind for its subjects, the gospel for its law, and the blessed Savior for its king, so that all mankind are resurrected out of the carnal state or kingdom of sin and death, into the spiritual or gospel kingdom of God, where they can receive Christ and be saved, or reject him and be lost forever. And he that comes to Christ shall not come into condemnation, but is passed from the death of trespass and sin, under the law, into life under the gospel.

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God." Even then some of the dead in trespasses and in sins were being resurrected into spiritual life. The disciples, with the exception of Judas, and all true believers in Christ, were spiritually resurrected into his kingdom. But the hour was coming when *all* the dead in trespasses and sins should hear the voice of the Son of God. And as all mankind were dead in sin in the first Adam, so were all mankind made alive in the second Adam; which is the first resurrection. They were to hear the voice of the Son of God, not Gabriel's trumpet, but the voice of the Redeemer, in the graves of sin and death, calling them forth into the spiritual kingdom of his gospel, which should take place at his second coming, when he would destroy Jerusalem, fulfill and take away the Jewish economy and kingdom, and establish the spiritual or gospel kingdom in its place, into which all the morally dead of earth should be resurrected. So that it was said with amazing truth: "*The hour is coming and now is, when the dead shall hear the voice of the Son of God.*"

"And they that hear shall live." Notwithstanding all mankind are resurrected into the gospel kingdom, yet it is only those who believe, and obey, and receive the kingdom of grace in the heart that shall live in everlasting life.

"For as the Father hath life in himself, so hath he given to the Son to have life in himself." The blessed Savior here brings to view his oneness with the Father, in having life in himself, to resurrect and give life to all the children of men, who are dead in trespass and sin; which is the first resurrection.

"And hath given him authority to execute judgment also, because he is the Son of Man." In humanity, Jesus Christ is the Son of Man. But in Divinity, he is the Son of God, or God manifest in the flesh, and as he is God and man united, he is the only one that can judge correctly. And being the Son of Man, he is, therefore, acquainted with man's infirmities, and because he is the Son of God, the Father hath given him authority to execute judgment upon the earth, so that he is now executing judgment, as well as resurrecting the sons and daughters of men.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice." The hour is coming, that is it was near at hand. Not the *day*, but the *hour* is coming, merely an hour, which coincides with the many other declarations of our holy Redeemer, in which he said: that "*this generation should not pass,*" or that "*there be some standing here, that shall not taste death, until they see the kingdom of God come with power.*" The hour is coming when Jerusalem or the old economy shall be destroyed, and the gospel kingdom established. The hour is coming, that is, the time was near at hand, when Christ should come the second time, abolish the outward worship, establish the inward or spiritual worship, and begin his gospel reign on earth. "*The hour is coming, in the which all that are in the graves shall hear his voice.*" "ALL THAT ARE IN THE GRAVES," not all that are in *their* graves, but all that are in *the* graves of trespasses and sins, shall hear HIS voice, not the voice of Gabriel's trumpet, but the voice of the Son of God, speaking them to life, in the chambers of spiritual death, that they may come forth into the spiritual kingdom of the gospel of Christ; which is the first resurrection. That the hour here spoken of is the same as that spoken of in the 25th verse, is evident. It is there stated that "*the hour is coming,*" just as it is here, but in the first instance, Christ proceeded to tell them that the hour had already begun; that even then *some* were being resurrected. This astonished them, and he told them not to wonder at that,

for *all* should be raised (into the gospel kingdom) when the end of the hour was accomplished.

"And shall come forth; they that have done good unto the resurrection of life." All, both good and bad, were to come forth from the graves of trespass and sin, or from under the curse of Adam's transgression, for "*as in Adam all have died, even so in Christ shall all be made alive, but every man in his own order.*" They that have done good shall be made alive in that order, and shall come forth unto the resurrection of life, into the marvelous light and liberty of the children of God, and begin the holy and happy life for which they were destined. Well may it be said: Blessed and holy is he that hath part in the first resurrection.

"And they that have done evil, unto the resurrection of damnation." All the bad, as well as all the good, were resurrected from under the curse of original sin, and brought under the spiritual government of the gospel of Christ; for the gospel kingdom established at the end of the Jewish economy, embraced the world, and extended to all mankind; yet the great majority of mankind, living under the light, and enjoying the blessings of the glorious gospel of Christ, are aliens, and not citizens of the government of the spiritual kingdom of the gospel; because they have not complied with the laws of the gospel kingdom. They that have done evil are those who have transgressed or neglected to obey the commandments of Christ, and are, therefore, resurrected unto damnation, or condemnation; for he that believeth not, is damned, or condemned, already, and unless pardoned by Christ, will be damned to all eternity.

"For, this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I Peter, 4 and 6.

The dead here spoken of are the dead in trespasses and in sins, and the gospel was established that they might be resurrected out of the graves of sin and death, into the spiritual kingdom of the gospel; for all men died in Adam, and, consequently must be made alive in Christ according to the gospel. For this cause was the gospel preached to them that are dead in trespasses and in sins, that they might be judged according to men in the flesh. Although they were dead in sin, they were alive in the flesh, and being spiritually resurrected, they were to live according to God in the spirit, and serve him while

they remained in the body on earth, that they might enjoy him forever.

"If one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." 2 Cor., 5, 14 and 15.

As the great family of man were all dead in sin, so Christ died for all that they might be resurrected into his spiritual kingdom, where every soul has the high and holy privilege of coming to God, through Christ, *"that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."* He died for all, because all were dead in trespasses and sins, and rose again, that all might rise from the graves of moral death into the spiritual kingdom of the gospel, established by our blessed Savior on earth at the end of the Jewish economy; which is the first resurrection.

"Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom., 6 and 13.

All who are made alive from the graves of sin and death, and brought into the gospel kingdom of Christ, and by obedience to his holy law, have yielded their members as instruments of righteousness unto God, show that they are alive from the dead, and that they have been truly resurrected into the life and liberty of the children of God, being the children of the spiritual resurrection.

"We know that we have passed from death unto life, because we love the brethren." John, 3 and 14.

Every true Christian knows that he has been resurrected from his grave of trespass and sin, or that he has passed from death unto life, because he loves both God and man.

"And as it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin, unto salvation." Heb., 9, 27 and 28.

"And as it is appointed unto men once to die, but after this the judgment." This alludes to both the present and the final judgment. The present judgment is that by which Christ is judging the world in righteousness. The final judgment is that that decides men's final and eternal destiny after death. As soon as the good man dies, his spiritual body, like that of Lazarus, is resurrected, and the final judgment assigns him to a state of everlasting life and joy. And as soon as the bad man dies, his spiritual body, like that of the rich man, is res-

urrected, and the final judgment consigns him to a state of everlasting death and woe, so that "*it is appointed unto men once to die, but after this the judgment.*" It was also appointed unto men to die a moral death, because of the Adamic transgression, from which they are all resurrected by Christ, into the spiritual kingdom of the gospel; which is the first resurrection.

"So Christ was once offered to bear the sins of many."

Christ was not only offered a living sacrifice to resurrect mankind from natural death, but he was also offered to resurrect them out of the graves of sin and death, into which they had fallen by the first Adam. The blessed Savior laid down his own precious life, that mankind might be resurrected from spiritual death, into spiritual life, and thereby be saved from eternal death; for Christ did not die to save mankind from natural death, but to rescue him from spiritual death, so that as all men were appointed to death in the first Adam, so has the judgment of condemnation passed upon all men, for all have sinned. Hence, it is plain, that it is appointed unto men once to die a moral death but after this the judgment; but the glorious second Adam has resurrected all men from this state of condemnation and moral death, into the spiritual kingdom of the gospel, where all who will believe and be converted, shall be saved in everlasting joy.

"And unto them that look for him shall he appear the second time without sin unto salvation." The first coming of Christ, was when he appeared as God manifested in the flesh, to suffer and die for the sins of a ruined world, that whosoever believeth in him, might be saved. The second coming of Christ, was when he appeared as God manifest in the spirit and power of his divinity, at the destruction of Jerusalem, where he made a full end of the Jewish economy, and established the spiritual or gospel kingdom on earth, that mankind might henceforth worship God in spirit and in truth. This was the first resurrection.

"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered and you gave me meat; I was thirsty, and ye gave me drink; I was a stranger and

ye took me in ; Naked, and ye clothed me ; I was sick and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord when saw we thee a hungered, and fed thee ? Or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? Or naked, and clothed thee ? Or when saw we thee sick or in prison, and came unto thee ? And the king shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels ; For I was a hungered and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; Naked, and ye clothed me not ; Sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them saying, Verily, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me, and these shall go away into everlasting punishment ; but the righteous into life eternal." Matt. 25 and 31 to 46.

"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." This was the second coming of Christ, when he came at the destruction of Jerusalem, ended the Jewish law, took away a national, and established a universal religion, and set up his spiritual kingdom on earth, that all people might be gathered into one, in Christ Jesus. His holy angels were his apostles and disciples on earth, and the spirits of just men made perfect from heaven. The throne of his glory is that great spiritual throne of mediatorial life and power, on which he reigns at the right hand of the Father, wielding the energies and controlling the destinies of the universe.

"And before him shall be gathered all nations." As his gospel or spiritual kingdom embraces the world, all nations, kindreds, and tongues, are, therefore, before him, being spiritually resurrected from the graves of trespasses and sins, into his holy presence, where all who will, may have eternal life.

"And he shall separate them one from another, as a shepherd divideth his sheep from the goats." This great truth is everywhere visible, and has been ever since the blessed Redeemer set up his spiritual kingdom on earth. Those nations, communities and individuals, represented by the sheep, are those who believe and obey Christ, and, consequently, are righteous, wise and happy, while those represented by the goats are they who, being morally resurrected into the spiritual kingdom of the gospel, reject and disobey Christ, and consequently, are barbarous, ignorant and miserable ; indeed the division between

the sheep and the goats, is everywhere visible, and the separating process is not only going on, but the sheep, or the righteous, are everywhere ranging themselves on the side of right and Christianity, while the goats, or the wicked, are left to their own destruction, because they will not have Christ to reign over them.

"And he shall set the sheep on his right hand, but the goats on the left." That is, he will establish or carry out forever, the great distinctive principle between the righteous and the wicked, between those who serve God, and those who serve Him not until the wicked shall be cut off and the earth restored to its primitive glory.

"Then shall the king say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom of God is of a three fold character, and each kingdom is composed of four essential principles: First, that of territory; second, of subjects; third, of laws; and fourth, that of a king. The first kingdom is the gospel kingdom, which has the world for its territory, mankind for its subjects, the gospel for its laws, and the blessed Savior for its king. This kingdom was established at the destruction of Jerusalem, where Christ fulfilled and abolished the law of rights and ceremonies, together with the Jewish kingdom, which was only a shadow of the great gospel kingdom set up in its stead; and it is into this glorious kingdom, that the sons and daughters of men are resurrected or raised up, both good and bad, from the bondage of original sin, into the liberty of the gospel of Christ, where they can all believe, repent and be saved in endless life, or disobey and be lost in endless death. The second kingdom is the kingdom of grace, or the inner kingdom of the soul, which has the heart for its territory, the graces or virtues for its subjects, love for its laws, and the comforter or the holy spirit, for its king. This is the kingdom of comfort and communion with God, and the one into which all true believers are resurrected unto everlasting life. The third and last kingdom, in this holy trinity of empire, is the kingdom of glory. It has heaven, with all its mansions for its territory, the holy spirits of all the righteous for its subjects, the government of eternal life for its laws, and Jesus Christ the sovereign of the universe for its king. And the king shall say to his children *"come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."* This kingdom commenced with the gospel or spiritual kingdom and is perfected in the kingdom of

glory. All are resurrected into the gospel kingdom, where they are not only resurrected from under the curse of original sin, but they are invited to come into spiritual communion with God, in the kingdom of grace, where they will be prepared for the kingdom of glory, so that Christ is ever inviting his children to higher and nobler blessings in his heavenly kingdom.

"For I was a hungered and ye gave me meat; I was thirsty and ye gave me drink, I was a stranger and ye took me in; Naked and ye clothed me; I was sick and in prison and ye came unto me." All who love Christ, love their neighbor, and will be as kind and benevolent to him as they are to themselves, for love is the fulfilling of the whole law, and this is the reason why God so abundantly blesses those that do good to their fellow men.

"Then shall the righteous answer him saying, Lord, when saw we thee a hungered and fed thee? or thirsty and gave thee drink? when saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick or in prison and came unto thee?" This heavenly doctrine taught in the first resurrection, was so entirely new, and so completely opposite to all the religions of earth, that it seemed to them a mystery, but the next sentence explained it all.

"And the King shall answer and say unto them, verily I say unto you; Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." This is the great principle of the Christian Religion. Love to God and charity to all mankind. Under the old law, man was united to God by a chain of ten links or commandments, the breaking of a single one of which separated the offender from God. But under the new law, established by our blessed Savior at the first resurrection, when he fulfilled the old law and took it out of the way, at the destruction of the Jewish economy, he brought man nigh to heaven, and united him to God by a chain of two links or commandments, "*Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself, on these two hang all the law and the prophets.*" The whole of the old ten Commandments are merged into these two commandments. The first four of the ten, showing man's duty to God, are merged into this one: "*Thou shalt love the Lord thy God with all thy heart,*" and the last six, showing man's duty to his fellow man, are merged into this one: "*And thy neighbor as thyself.*" Under the old law, salvation was by works, but under the new, salvation is by faith in Christ, and love to all

mankind. This is the life-principle of the great doctrines of man's salvation. We are to love the Lord with all our hearts, and our neighbor as ourselves. If we love ourselves well enough to do ourselves all the good we can, with the least possible harm, then we know how well to love our neighbor; for this is just what we are to do to them; and in so doing, we show that we love our neighbor as ourselves. And this is what Christ so beautifully teaches in the doctrine of the first resurrection. Inasmuch as ye have fed and clothed, and visited the least of these, my brethren, in their affliction, ye have done it unto me. If, then, we would be resurrected into spiritual communion with Christ, we must live for the benefit of man, as well as for the glory of God, for in whatever form or manner, we do good to man, we thereby honor and glorify God, and bring salvation to ourselves. O, would man, instead of hoarding up his wealth for naught, distribute it for the blessing and benefit of his race, how soon would the earth rejoice, and the glory of the first resurrection cover the world.

"Then shall he say also unto them on the left hand, depart from me ye cursed." The cursed are all those who have been resurrected into the kingdom of the gospel, but will not receive the kingdom of grace, or the kingdom of Christ in the heart. They are like the foreigner from under the old laws of Europe, who comes to our country, and enjoys all the privileges of our institutions, but will not throw off the law of his ancestors, and swear allegiance to our government; and, consequently, remains under the old law of a foreign land. So the sinner, being resurrected into the kingdom of the gospel, enjoys all the blessings of its institutions, but will not receive its spiritual application, and become a citizen of Christ's spiritual kingdom, and, therefore, remains under the law. And Christ will ever say to the aliens, "depart from me ye cursed," for all are cursed who remain under the old law.

"Into everlasting fire prepared for the devil and his angels." The burning anguish, and the fiery misery of the sin-cursed soul, overwhelmed by conscious condemnation, may well be compared to everlasting fire, which was prepared for the devil and his angels, and not for man, yet if man continues to serve and obey the devil, he must finally take up his abode with him in everlasting death. This is that tormenting fire, that often drives the sinner to remorse and despair, and is everlasting, because it will continue to burn through all the eternity of God, upon the soul of the wicked, unless he believes, obeys,

and is resurrected into the spiritual kingdom of Christ, in life and time.

"For I was a hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was naked, and ye clothed me not; sick and in prison, and ye visited me not." This shows selfishness to be the greatest of all sins, as well as the most prevalent among men, indeed the great bulk of mankind, seems to be on the left hand, all toiling and sweating for themselves, without any reference to the happiness of others, forgetting that the great errand of their being, is for the glory of God and the happiness of man.

"Then shall they also answer him saying, Lord when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison and did not minister unto thee?" They never realized that the great family of man was the family of God, or that whatever good or harm they did to man, they did to God. It is, therefore, impossible for the selfish lover of this world to be resurrected into the spiritual kingdom of Christ, because they cannot feel like doing the same good to their neighbor that they do to themselves. To love ourselves rightly, is to do ourselves all the good we can on earth, and this is all God requires us to do to our neighbor; and in doing him all the good we can, we not only show that we are doing as we would be done by, but that we love our neighbor as ourself, and that we have been resurrected into the spiritual kingdom of God. While the selfish, or those on the left hand, think only of themselves, and of the things of time and earth, and, consequently, are departing further and further from Christ.

"Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me." They had never given any of the wealth or substance that God had loaned them, to feed the poor, to clothe the naked, or to heal the sick; and as they had not done any of those things for the benefit of man, neither had they done it unto God.

"And these shall go away into everlasting punishment." They shall go further and further from Christ deeper and deeper into their own condemnation and punishment. For punishment begins with sin, and will continue with the sinner, not only through time, but through all the periods of eternity, and must, therefore, be everlasting in its duration.

"But the righteous into life eternal." As soon as the be-

liever is resurrected into the spiritual kingdom, or the kingdom of grace, from a state of trespass and sin, he begins eternal life, and if faithful to the commands of God, will continue in eternal progression, through all the intervals of both time and eternity, which are the fruits of the first resurrection. Thus do we see the beauty and glory of the first resurrection, or the second coming of Christ, which he promised should take place at the destruction of Jerusalem, and which he gloriously fulfilled for the salvation of the world.

"O, Jerusalem, Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold! Your house is left unto you desolate; for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." Matt. 23 and 37, 38, 39.

Jerusalem, the holy city, with her temple and economy, was the great type of the spiritual Church of Christ on earth, and was the capitol of the most highly favored and exalted kingdom of the world; and had her rulers and people received the teachings of the gospel, Jerusalem might have exchanged her economy of types and shadows for the economy of the spiritual kingdom of Christ, in all its heavenly reality, without a discord in the harmony of her being. But her rebellion, idolatry, pride and cruelty, with almost every sin recorded in the tablet of crime against God and man, that had been accumulating for ages, was now well nigh full. And the blessed Savior who had so long borne with her ingratitude, rebellion and cruelty, was now about to sweep her from the world, with the besom of destruction, and establish the kingdom of the everlasting gospel in her stead; and while looking at the awful ruin that awaited her, he wept over her desolation, and exclaimed prophetically, only two days before her rulers killed him, "O, Jerusalem, Jerusalem! thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold! your house is left unto you desolate, for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." This was the solemn farewell of the son of God to the great city of Jerusalem. Their house or temple, from this time onward, was left desolate; the spirit of God had departed from it and they should see him no more as a friend and protector of their city and kingdom, or enjoy his

presence again in the temple of their religion. But that when he should come again, they would be willing to say: blessed is he that cometh in the name of the Lord. For at his second coming, he would not only fulfill the law, destroy Jerusalem and make a full end of the Jewish rites and ceremonies, but he would establish his spiritual kingdom on earth, and resurrect mankind from the graves of trespass and sin, into the gospel of the Son of God.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12 and 1.

"Michael the great prince," is our blessed Lord and Savior, the Redeemer of the world, "he stands up" as the Mediator of his people, whether Jew or Gentile, all may come unto him and be saved. "The time of his standing up," began at the going down of the Jewish economy, and the coming in of the gospel dispensation. "The children of thy people," are the families of Israel. "The time of trouble," was the desolation of Jerusalem. "The time of trouble, such as never was since there was a nation," was the famine, war and murder, that everywhere filled the city and temple with woe and death, and left them but a putrid mass and smouldering ruin of the Jewish people, their city and their nationality. "And at that time thy people shall be delivered." The whole family of man were Christ's people, whether Jew or Gentile, he was flesh of their flesh, and bone of their bone, and by him they were delivered from under the curse of Adam's transgression, for Christ was the second Adam, who, "at that time," at the destruction of Jerusalem, ended the Jewish economy of types and shadows, and established in its stead, the spiritual kingdom of the gospel on earth, into which the whole family of man are resurrected from under the curse of the law, or original transgression out of the graves of trespass and sin of the first Adam, into the gospel kingdom of the second Adam, which is the first resurrection. "Every one that shall be found written in the book." Those are the righteous, whether Jew or Gentile, who are not only resurrected into the gospel kingdom, but into the kingdom of grace and communion with Christ, and have their names recorded in the Book of Life; for many are living in the kingdom of the gospel who are not in the kingdom of grace, and are aliens to the government of the Redeemer, and will be lost, notwithstanding they are res-

urrected from under the curse of the law, unless they repent and receive the kingdom of grace in the heart.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12 and 2.

"And many of them that sleep in the dust shall awake." Thousands and millions of mankind were asleep in the dust, so to speak; they were dwellers of the dust, they worshipped gods of dust, their expectation was in the dust, their whole attention was drawn to the dust, their aspirations were no higher than the dust, consequently they were asleep in the dust; they knew nothing of God or his Revelation, until they were awakened by the light of Christ. In the first resurrection that light "was the true Light, which lighteth every man that cometh into the world." John, 1 and 9. "Some to everlasting life." Every true, sincere and candid being, who has done the best he could in the honesty of his heart, however deep may be his sleep in the dust of ignorance and superstition, is resurrected, as well as the true believer, unto everlasting life in the first resurrection. "And some to shame and everlasting contempt." All the wicked, hypocritical and the unbelieving are resurrected to shame and everlasting contempt, in the first resurrection, because, notwithstanding they are resurrected from under the curse of the law, into the gospel kingdom of Christ, they will not come under the law of Christ, and consequently must perish forever.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12 and 3.

"They that be wise" are the obedient believers in Christ, who, after they were awakened or resurrected from the dust of earth and sin, chose the things of the spirit, rather than the things of the flesh, and thereby chose eternal life, in preference to the present life in the world, and shall, therefore, shine as the brightness of the firmament in the kingdom of God. "And they that turn many to righteousness as the stars forever and ever." After the first resurrection, or as soon as the kingdom of the gospel was established on earth in its spiritual glory, it was every believer's duty, from that time onward, to use all gospel means to bring the world of man to Christ. Not only by preaching, prayer and praise, but ministers and people were to invite, exhort, entreat and urge mankind to repentance, that they might be saved, and thereby not only be

happy themselves, but inherit the promise that "They that turn many to righteousness shall shine as the stars forever and ever."

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12 and 4.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." The prophecy concerning the second coming of Christ, or the first resurrection, was to be closed or sealed up, until the time of the end. The time of the end is not the end itself, it is the time embracing the end. The end here spoken of was the end of the Jewish economy, the end of the types and shadows that prefigured the great spiritual kingdom of the Savior, which was to take their place, and finally embrace the world. The time of the end was the interval between the first and second coming of Christ, or between the opening of his Ministry and the destruction of Jerusalem. His first coming was in the flesh, to establish redemption; his second coming was in the spirit, to establish his kingdom, which was done at the end of the Jewish Church and State.

"Many shall run to and fro, and knowledge shall be increased." The disciples, apostles and followers of Christ shall run to and fro throughout the nations, preaching the word, establishing Churches, and spreading the gospel, so that knowledge was increased, and the world prepared for the reception of the kingdom of Christ, when he appeared the "second time without sin unto salvation," ended the temporal and outward dispensation of the law, and established the spiritual or inward dispensation of the gospel.

"Then I, Daniel, looked and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river." Dan. 12 and 5.

"The other two" that Daniel beheld were the two Churches or dispensations. The Jewish Church or dispensation, with its splendid rights, and outward worship, belonged to earth, or this side of the bank of the river. The gospel dispensation or spiritual Church of Christ, with its holy and inward devotion, belonged to heaven, or that side of the bank of the river. The river was the period of time (or time of the end,) between the two dispensations, or the space occupied by Christ and his disciples, between the ending of the temporal kingdom of the

Jews, and the establishing of the spiritual kingdom of the gospel of Christ.

"And one said to the man clothed in linen, which was upon the waters of the river. How long shall it be to the end of these wonders?" Dan. 12 and 6.

"The man clothed in linen" was our blessed Savior, whose white vesture represented his pure humanity, while in the flesh. The wonders were the great events that were to transpire at the ending of the temporal kingdom of the Jews, and the beginning of the spiritual kingdom of the gospel of Christ.

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. 12 and 7.

The man clothed in linen was Michael, the great Prince, our blessed Savior, who standeth up for the salvation of his people. "The waters of the river" represent the turbulence and disorder of the nations of the earth that were to be calmed, and finally brought into the gospel kingdom of Christ. "His right hand and his left hand" represent his Godhood and manhood united. The right hand of his Divinity grasps the throne of Jehovah, while the left hand of his humanity clasps our fallen race, and by the mighty exertion of his Divinity and humanity united, he draws God and man together; and by his mediation, reconciles man to God. The holding up of "his right hand and his left hand unto heaven," represents his outspread and uplifted hands on the cross of Calvary for the redemption of man. "And sweareth by him that liveth forever, that it shall be for a time, times, and a half." This represents him as not only giving the exact period of the Jewish Church, but he confirms it with an oath; that it shall be for a time, times, and a half, which is the whole length of the Jewish Church. In Jewish count a *time* is one year, times are two years, and a half is a half a year, which make three years and a half, and as a day stands for a year in prophecy, it can soon be told how long the Jewish Church was to exist and when it was to end. "And thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Eze. 4 and 6. Showing that a day is for a year in prophecy, which would make twelve hundred and sixty years, counting a day for a year in the three years and a half, or "time, times, and a half," which agrees with the chronology

given in the genealogy of Christ, as follows: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." Matt. 1 and 17; which make in all forty-two generations, leaving out, as the sacred penman has done, the three kings, Ahaziah, Joash and Amaziah, on account of their connection, through Athaliah, with the accursed house of Ahab; and counting according to the current reckoning, thirty years to a generation, then the forty-two generations would make the twelve hundred and sixty years that the Jewish Church existed, from Abraham to Christ, leaving out the genealogy of the kings connected with the lost house of Ahab, and agrees with the forty-two months that the temporal or Jewish Church, trodden by the Gentiles, was to exist, (Rev. 11 and 2,) which, according to Jewish computation, thirty days to a month, would make twelve hundred and sixty days, and a day for a year, would make twelve hundred and sixty years, the exact time the two witnesses, the Law and the Prophets, were to prophecy. "A thousand two hundred and three score days" (Rev. 11 and 3) or a day for a year, twelve hundred and sixty years. And the two witnesses, the Law and the Prophets, were to continue until John, (Luke, 16 and 16,) which harmonizes with the time the Church was to be fed in wilderness or Jewish state, "A thousand two hundred and three score days" (Rev. 12 and 6) or twelve hundred and sixty years; and gives us the exact time the Church was to exist, or be nourished in her wilderness state, under the law of types and shadows in the precise words of the man clothed in linen, which was: "For a time, times, and a half a time" (Rev. 12 and 14) or twelve hundred and sixty years, and at the end of these years, the Jewish nationality was to be destroyed, and the Church changed from that of outward forms and ceremonies, to that of inward and spiritual worship. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The Jews were called the holy people, but for their sin and wickedness, God scattered their power before their enemies, that their state and nation might be everthrown and abolished, and the gospel of salvation established in its stead, and all things completed in Christ.

"And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" Dan. 12 and 8.

Daniel, listening to the recital of these mighty events, could

not understand them and at once inquired what should be their end.

"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." Dan. 12 and 9.

The words of the vision were to be closed up till the time of the end, which was the time of the Savior and his disciples' ministry, or the space of time between the first coming of Christ, when he came in the flesh at Bethlehem, and his second coming, when he came in the spirit at the destruction of Jerusalem. This was the time of the end. The end itself was when Jerusalem was destroyed, the temple worship abolished, the spiritual kingdom established on earth, and mankind resurrected into the gospel kingdom of Christ; which is the first resurrection.

"Many shall be purified, and made white, and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." Dan. 12 and 10.

As the words were only sealed up until the time of the end, and not unto the end itself, and as Christ and his disciples began to preach the gospel of salvation at the time of the end, to the sons and daughters of men, the wise began to understand, and flee from Jerusalem, to avoid the awful doom that was in reservation for that wicked and devoted city; signs and wonders were everywhere presaging her destruction. Many were tried and made white, Christ was crucified, Apostles killed, and Christians martyred, and the wicked done more wickedly; but the wise understood what was about to take place on the earth.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan. 12 and 11.

The daily sacrifice was the morning and evening offering of two lambs, perpetually, upon the altar of the Temple, by the priest to God. "The abomination that maketh desolate" were the Roman eagles, set up by Titus in the holy place of the Temple, as objects of worship, which caused the daily sacrifice to cease, and the worship of God to end in the Temple. "There shall be a thousand two hundred and ninety days," or, a day for a year, a thousand two hundred and ninety years, which embraces the whole period of the Jewish Church, from its foundation down to the time that Christ began to preach his gospel of the kingdom. The twelve hundred and sixty years extended only to the birth of Christ, and as he was thirty

years old when he began to preach, which would add thirty years more to the twelve hundred and sixty, making the existence of the Jewish Church, up to the Ministry of Christ, twelve hundred and ninety years, when the wise should begin to understand the power and glory of his redemption. And to make the declaration more plain, it is carried backward as well as forward, from Christ to Abraham, as well as from Abraham to Christ.

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Dan. 12 and 12.

The one thousand two hundred and ninety days, or the twelve hundred and ninety years of the Jewish Church, brings us down to the time that our blessed Savior began his Ministry, which he preached three years, or until he was crucified for the redemption of the world. And as the final destruction of Jerusalem took place forty-one years and a half after the death of Christ, or thereabout, which not only proves the authenticity of the Scriptures, in the fulfillment of prophecy, but shows to a demonstration, that the ending of the Jewish dynasty, the establishing of the gospel kingdom, and the resurrecting of mankind from the graves of trespass and sin are the greatest events that ever transpired on earth, save that of redemption. This is the reason why they have been so often told off by the Prophets, talked of so much by Christ, and written so much about by the Apostles. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," (or years.) The Apostles were all waiting for the day when Christ should come the second time, and set up his gospel or spiritual kingdom on earth. And the Savior, just before he ascended to glory, said to Peter, concerning John, the beloved disciple: "If I will that he tarry till I come, what is that to thee, follow thou me." John, 21 and 22. It was truly a day of blessing to the children of men. It not only gave them a spiritual kingdom of salvation, but it resurrected them all from under the curse of the law, and brought them into the light of the gospel of Christ. The thousand three hundred and five and thirty days, or, a day for a year, making thirteen hundred and thirty-five years, brings us down to seventy-five years after the birth of Christ, the year that Jerusalem was destroyed, and the gospel of the kingdom established on earth. The twelve hundred and sixty years of the Jewish Church brings us to the birth of Christ. The twelve hundred and ninety years brings us to the Ministry of

Christ, for he was thirty years old when he began to preach, and the thirty years of his life, added to the twelve hundred and sixty at his birth, will make the twelve hundred and ninety years of prophecy. The thirteen hundred and thirty-five years brings us to the gospel kingdom, or the first resurrection. Christ preached three years and was condemned to death for our transgressions, after which he arose, appeared on earth, and ascended to glory; and forty-two years thereafter, he appeared at the destruction of Jerusalem, ended the Jewish economy, and established his spiritual kingdom on earth. Add, then, the three years of his Ministry to the forty-two years, from his resurrection until the destruction of Jerusalem, and we have forty-five years, which, added to the twelve hundred and ninety years, make the thirteen hundred and thirty-five years of Daniel's prophecy, and proves conclusively the doctrines of the first resurrection.

"But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12 and 13.

Daniel's way was the way of godliness, which ended in eternal life. "For thou shalt rest;" his rest shall be glorious. "And stand in his lot at the end of the days." His lot is with the hundred and forty-four thousand of the sealed of Israel, and shall be a monument of glory and rapture through all the ages of a happy eternity.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." Rev. 20 and 1.

The angel was the angel of the Lord. The key is the power of the gospel of Christ. The great chain is the law of God. The bottomless pit is the pit of error that can have no bottom. Out of its fathomless abyss comes all sin and wrong, that has everywhere ruined the world.

"And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years." Rev. 20. and 2.

"The old serpent" is the devil, the author of all evil. "And bound him a thousand years." The thousand years is the period of the Jewish temple worship, from its dedication by Solomon, to the birth of Christ; and Satan was bound that the glory of the Lord might rest in his temple a thousand years, or until Christ should come to set up his kingdom on earth.

"And cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, till the

thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20 and 3.

"And cast him into the bottomless pit." This shows the superior power of Christ over that of Satan. "And shut him up" in his own home of error and ruin. "And set a seal upon him," that none might open it. That he should deceive the nations no more, until the thousand years should be fulfilled. The nations were the Jewish tribes, for it is said of Abraham "Thou shalt be a father of many nations, and I will make nations of thee." Gen. 17, 4 and 5. The thousand years were the period of the temple worship. "And after that he must be loosed a little season." He was to be loosed to tempt Christ as we are tempted.

"And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beasts, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20 and 4.

"And I saw thrones." These were the thrones of Judah and Israel. "And they that sat upon them" were the chosen of God. "And judgment was given unto them." They were to execute judgment and righteousness among the people. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." These were they who had been killed for their faith in the Redeemer, under the promise of his reign, from the blood of Abel to that of Zacharias. "And which had not worshipped the beast." The beast is the horrible principle of idolatry. "Neither his image." His image is the likeness of the beast, in whatever form it may be adored, as all idolatry is but the representative features of the beastly appetites and passions of men. "His mark" was the peculiar emblem of the god or idol to be worshipped. "And they lived and reigned with Christ a thousand years." The souls or spiritual bodies of all the righteous who were slain for their faith in the promised Messiah, reigned with Christ in his spiritual kingdom, before it descended to earth, during the thousand years of the temple worship at Jerusalem, or from the dedication of the temple by Solomon, until the first coming of Christ, which was a glorious reward for their persecution and suffering on earth. And they also descended with him when he came the second time to set up his spiritual kingdom on earth. "Behold the Lord cometh with ten thousand of his

saints." Jude. 14. These are they who reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20 and 5.

"The rest of the dead," or the other dead, were all the dead in trespass and sins. "They lived not again until the thousand years were finished." When the thousand years were fully expired, the types and shadows all fulfilled, the world of man redeemed, the Temple deserted by the Shikinah, and the thousand three hundred and five and thirty years of Daniel filled up: then Christ appeared "the second time without sin unto salvation," (Heb. 9 and 28,) ended or took away the Old Covenant, established the New, destroyed the old temporal kingdom of the Jews, and established the spiritual kingdom of the gospel, and raised mankind out of the graves of trespasses and sins, into the free and glorious gospel kingdom of Christ. "This is the first resurrection." At the second coming of Christ, Jerusalem was destroyed, the gospel kingdom established, and mankind, who were dead in trespass and sin, resurrected into the gospel dominion, or the spiritual kingdom of our blessed Lord and Savior; which is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20 and 6.

Those righteous saints that Christ brought with him had also a part in the first resurrection, because they had the spiritual kingdom within them, as well as the righteous who are resurrected from under the curse of the law on earth, and on whom the second or spiritual death can have no power. But the wicked, although they are resurrected into the gospel kingdom, have not received the kingdom of grace, and are therefore aliens and not citizens, and have no part in the first resurrection, while the righteous are blessed and holy, because they are not only in the kingdom, but the kingdom is also in them. "On such the second death hath no power." That is spiritual death, which is the second death, can never effect them. "But they shall be priests of God and of Christ." Those beheaded and sainted ones, shall be priests or chiefs over the unnumbered millions of God in glory, as well as over the spiritual kingdom of Christ on earth. "And shall reign with him a thousand years." This is the same thousand years that

these martyred saints reigned with Christ, during the temple worship, from Solomon to Christ, which was a thousand years.

"And when the thousand years are expired, Satan shall be loosed out of his prison." Rev. 20 and 7.

When the thousand years of the Shekinah's visit to the temple was up, the Savior came, and Satan was loosened out of his prison that he might not only tempt Christ as he tempted man, but that he might deceive and afflict the Jews, whose iniquities had ripened them for destruction.

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Rev. 20 and 8.

"And shall go out to deceive the nations." That is Satan should deceive the nations of the Jews that were in the four quarters of the earth, and bring them up to Jerusalem for their destruction. "Gog and Magog" or the Jews and Romans. To gather them together to battle; the number of whom is as the sand of the sea. The Romans gathered together for battle on the outside of the walls, and the Jews gathered together on the inside for battle, so that the number of the warriors were as the sand of the sea.

"And they went up on the breadth of the earth, and encompassed the camp of the saints, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. 20 and 9.

"And they went up on the breadth of the earth." This is the earthly kingdom of the Jews, or the whole Jewish empire, upon which the Romans went up to destroy Jerusalem. "And encompassed the camp of the saints about." Or, the home of disciples and apostles of Christ. "And the beloved city," or, the Church of Christ. "And fire came down from God out of heaven and devoured them." This was the burning and destruction of Jerusalem by the fire of God's law, that devoured the city and temple, and ended the nation and economy of the Jews, as executed by the Roman armies, that the gospel kingdom or spiritual Church might be established as soon as the temporal Church, with its types and shadows, was ended.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever." Rev. 20 and 10.

"The devil that deceived them" is the old serpent that deceived our first parents, but is now deceived and overthrown himself, forever, by Jesus Christ our Lord. And "was cast into the lake of fire and brimstone," or into hell or the bottom-

less pit, which is compared to a lake of fire and brimstone, and represents the punishment and conscious agony of the lost. "Where the beast and the false prophet are." The beast represents all the phases of idolatry, or those of the lost who have followed the beastly appetites and passions of the flesh. The false prophet represents the spirit of all false doctrines, hypocrisies and deceptions of mankind. "And shall be tormented day and night forever and ever." They shall be punished with everlasting destruction.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Rev. 20 and 11.

"And I saw a great white throne." This was the great throne of the gospel kingdom descending from heaven, to be set up on earth. "And him that sat on it" was the Lord Jesus Christ coming in his spiritual kingdom, according to his promise, at the destruction of Jerusalem, to establish his spiritual reign on earth. "From whose face the earth and the heaven fled away." The earth was the Jewish power and nationality. The heaven was the Jewish Church, or law of rites and ceremonies. "And there was found no place for them." That is the Jewish government and religion were taken out of the way forever, being all fulfilled in Christ, and the kingdom of the gospel established in its stead on earth.

"And I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20 and 12.

"And I saw the dead small and great stand before God." These are the dead in trespasses and sins; they stood before God, being all resurrected into the gospel kingdom, which embraced the whole world, and is the first resurrection. "And the books were opened." The book of the gospel of Christ, and the book of the consciences of men were now opened to all the children of our race. "And another book was opened, which is the book of life." This is the book of the spirit, for spirit never dies, and consequently it is the book of life, and is the great book of God, for God is a Spirit, and since the setting up of the spiritual kingdom or the first resurrection, man must worship God in spirit and in truth, so that the book of life is the book of the spiritual gospel of salvation in Christ Jesus. "And the dead were judged out of those things which were written in the books." These are the res-

urrected dead, who were resurrected out of the graves of trespasses and sins, and stood before God, who judgeth every man according to his work by the books of the gospel, the conscience, and the spirit. Since the first resurrection all men are standing before God, and are being judged, as they pass along, for the deeds done in the body; for every deed is judged, whether good or evil, as it is committed; and Christ has declared that "Now is the judgment of this world, now shall the prince of this world be cast out." John 12 and 31. The gospel day is therefore the judgment day, and all men are judged in this life, for every word and action, and after death they receive the final judgment or decision that consigns them to heaven or hell, according to the deeds done in the body. For "It is appointed unto men once to die, but after this the judgment."

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works." Rev. 20 and 13.

"The sea gave up the dead which were in it." The sea was the Jewish Church and polity. The dead were the dead in trespasses and sins. They were dead in the Jewish Church, as well as in the Gentile world, and were resurrected from under the curse of original sin, as well as the balance of mankind, so that the sea, or the Jewish Church, gave up the dead which were in it. "And death and hell delivered up the dead which were in them." By Adam's transgression, mankind were all thrown into a state of death, or into the graves of sin, for the word "hell" in this passage is from the Hebrew word "sheol," and means the grave. "For as in Adam all die, even so in Christ shall all be made alive." So that as by Adam's disobedience all mankind died and were cast into hell, or the grave of original sin, but by the obedience of Christ, all mankind were made alive, and resurrected out of the graves of trespass and sin, or from under the curse of original transgression, into the gospel kingdom of Christ, which is the first resurrection. So that death and hell, (or "sheol," the grave—the grave of trespasses and sins,) delivered up the dead which were in them. "And they were judged every man according to his works." As all mankind are resurrected into the gospel kingdom of Christ, or into that light that "lighteth every man that cometh into the world," (John, 1 and 9,) they, of course, are all in the presence of God, the righteous Judge, and are judged as they pass along, according to their works.

"For Jesus said, For judgment am I come into this world." John, 9 and 39.

"And death and hell were cast into the lake of fire. This is the second death." Rev. 20 and 14.

Death and hell, or the moral death, and the graves of original sin, were removed from off our race and entirely abolished or cast into the place of everlasting destruction, the realms of the second death.

"And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 20 and 15.

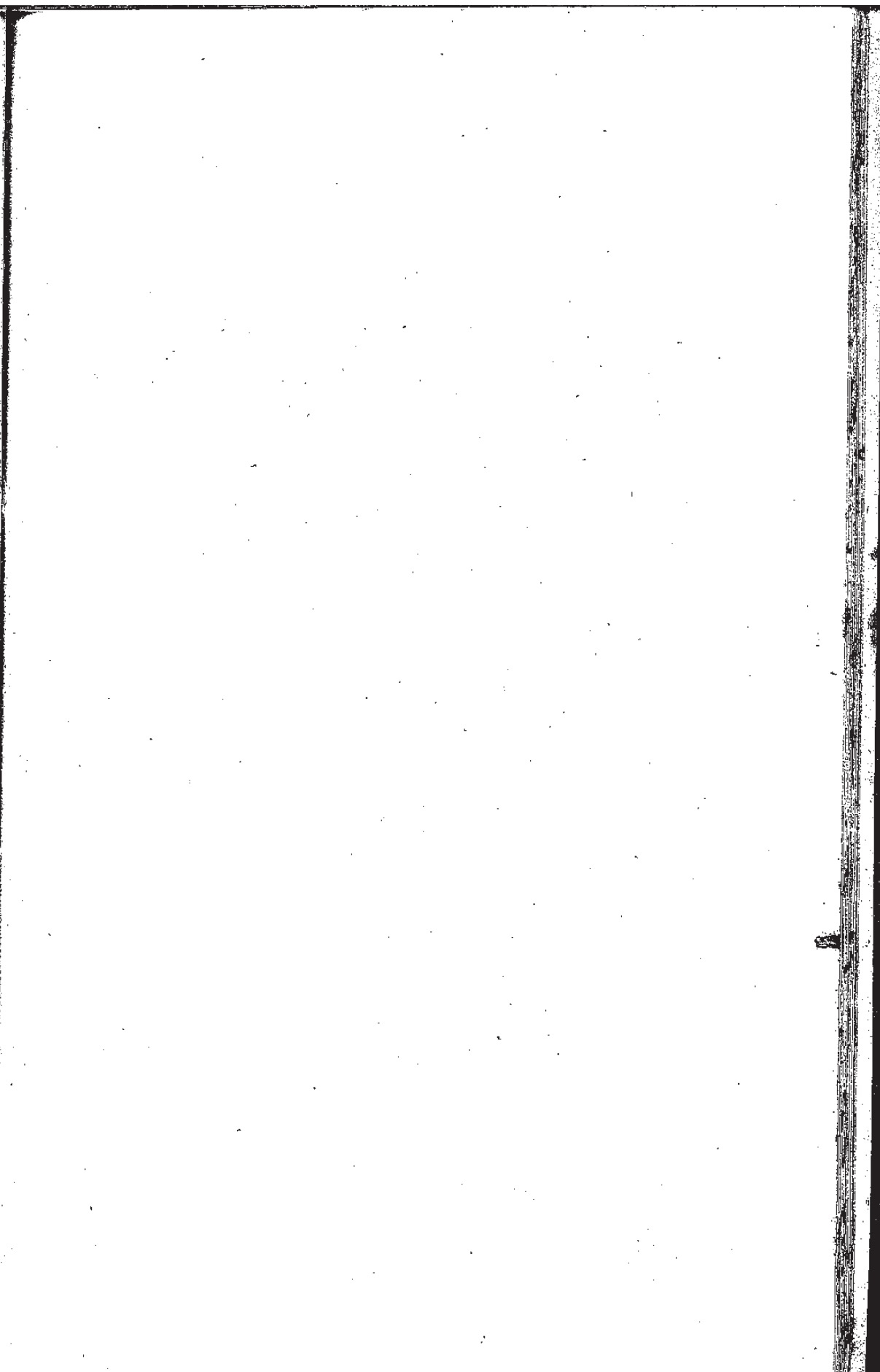
"And whosoever was not found written in the book of life," which is the book of the spirit in the kingdom of Christ, or the Lamb's book of life. That is, whosoever was not found written there at death, was, or is cast into the lake of fire which is the second death. The great penitentiary of the universe is compared to a lake of burning fire, which terrible figure shows the dreadful state of the wicked in the regions of everlasting death.

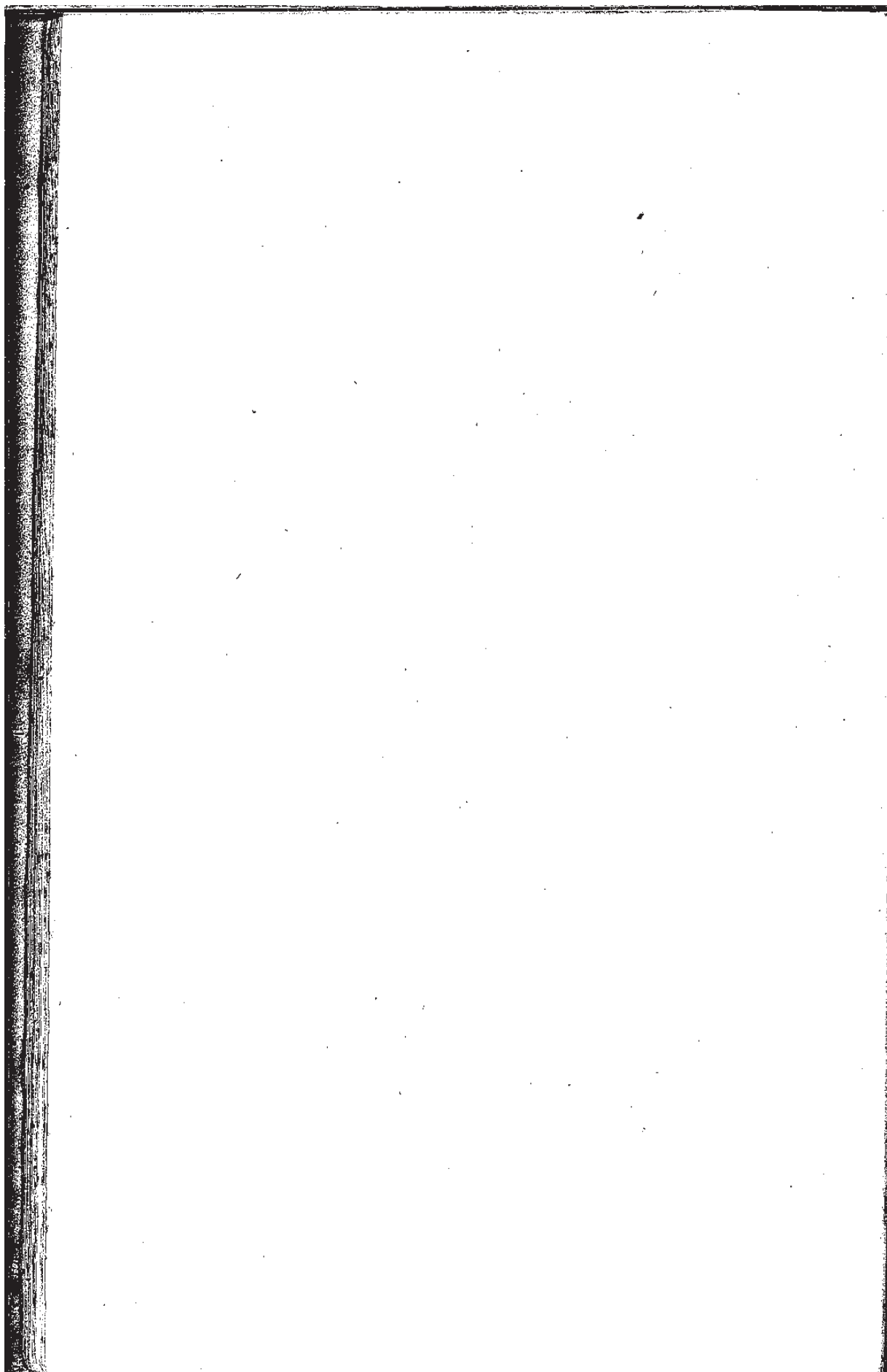
"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John, 6, 39, and 40.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." As Jesus Christ was God manifest in the flesh, or the Godhood and manhood united for the redemption, resurrection and salvation of our race, so the Father gave the world of man to the Son, that he might resurrect them all into his gospel kingdom, where all that will, may be saved in everlasting life. "But should raise it up again at the last day." As all the human race was cast down by Adam into the grave of sin and death, so was it raised up or made alive in the first resurrection by Christ, at the last day which is the gospel day, for the gospel day is the last day of man's probation, hence, the whole human family was made alive or resurrected by Christ, the second Adam, from under the curse of original transgression, at the last day. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life." All mankind were resurrected into the gospel kingdom by Christ, from under the curse, that they might see and believe, and be saved in everlasting life. "And I will raise him up at the last day." The last day was the gospel

day which was not yet established, nor could it be until the Jewish economy, with all its types and shadows, was taken out of the way, when Christ would come and set up his spiritual or gospel kingdom in its stead, on earth; which is the first resurrection, and is the last day or the gospel day, it being the last day, or dispensation of man's probation on earth, and next to the restoration of the world, when God's will shall be done in earth as it is done in heaven.

Thus have we noticed a number of the Scriptures on the First Resurrection, which began under the Second Adam, our blessed Lord and Savior, on the founding of his spiritual or gospel kingdom, at the destruction of Jerusalem, when the whole Jewish system, with all its outward forms and ordinances, its rites and ceremonies, together with its types and shadows, were all fulfilled and ended in Christ, and his gospel kingdom established in its stead. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10 and 14. Under the old law all men were dead in trespasses and sins, by the disobedience of the first Adam, but under the new law, all men are made alive and resurrected into the liberty of the gospel kingdom by the obedience of Christ, the Second Adam, where every son and daughter of our race, whether Jew or Gentile, can come to Christ and be saved in everlasting joy in the paradise of God. And as the gospel or spiritual kingdom of Christ, could not be established on earth, until the Jewish kingdom and worship were abolished, it was therefore not set up until Jerusalem was destroyed and the old covenant taken out of the way, when Christ, our blessed Savior descended in his spiritual glory, and set up his gospel kingdom over all the earth, into which all men are resurrected from under the curse of the law, which is the first resurrection, and is still going on. Knowing then that we are all resurrected into the liberty of the gospel of the Redeemer, Oh let us turn and embrace the spirit and glory of his eternal salvation, and be happy forever.



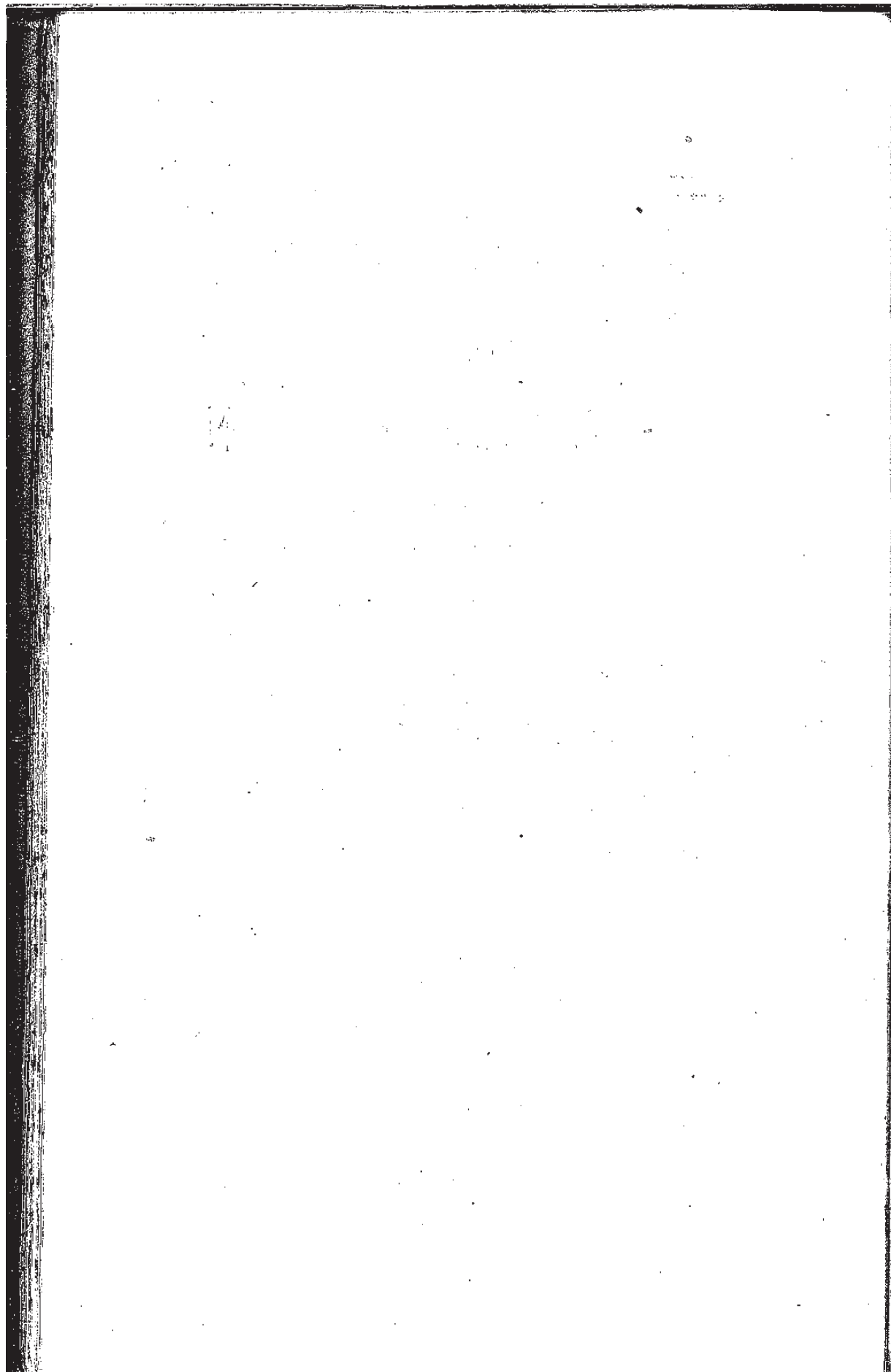


THE
DOCTRINE
OF THE
FINAL RESURRECTION,
OR
THE RESURRECTION OF THE
SPIRITUAL BODY,
AS TAUGHT IN THE SCRIPTURES OF
DIVINE TRUTH,
WITH NOTES.

"It is sown a natural body ; it is raised a spiritual body."—PAUL.

BY

CYRUS JEFFRIES, M. C. C. A.



THE
DOCTRINE OF THE
FINAL RESURRECTION,

OR THE

Resurrection of the Spiritual Body,

AS TAUGHT IN THE SCRIPTURES OF DIVINE TRUTH.

The Final Resurrection is the Resurrection of the Spiritual body from the natural body at death, or when all the functions of the natural body cease to live. The Spiritual body, or the *inner man*, is the real man, while the physical body is only the house or tabernacle in which the man lives, or sojourns while on earth. The righteous, at death, are resurrected into Paradise, the first mansion of happiness and eternal life in the spirit world. The wicked, at death, are resurrected into hades, or hell, the first state of misery and eternal death in the spirit world. But the natural body goes back to the earth as it was.

Man's body was made of the dust of the ground, and had he not sinned, he would have thrown it off, like Enoch and Elijah, until nothing but the pure spirit would have remained, when he would, like them, have ascended to Heaven. But man sinned, and his body, instead of being thrown off gradually by exhalation, had to be all cast off at once, and laid in the grave, a dead and putrid mass. This is called the death of the natural body, which returns to the earth as it was, without any promise of a resurrection. But the true being is the inner man, that dwells within this body of earth and dust, and is called the spiritual body, the one that never dies but returns to God who gave it.

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Ecc. 12 and 7.

The decree of the Creator has gone forth, that the natural body in which we live must go back to the earth as it was before it was brought into being; for as it was made of dust, it must return to dust, and being matter, it can never become spirit, nor be anything else than matter, but *must* return to the earth as it was, never to be gathered up again. But the spirit, that is the spirit body, the real man, must go to God who gave it. As soon as the natural body is really dead, or ceases to live, the inner man or spiritual body is resurrected from the natural body, and goes back to God, into the spirit world, to either weal or woe, according to its works in life and time; which shows that the resurrection takes place at death, when the righteous are resurrected into Paradise and glory, and the wicked into hell and everlasting torment; and that the resurrection is progressive and ever going on. *

"For we must needs die, and are as water spilt upon the ground, which cannot be gathered up again." 2 Sam. 14 and 14.

The natural body, as soon as it is dead, is like water spilt upon the ground; it cannot be gathered up again, but goes back to its native dust, to remain there forever. Nor is there a solitary promise in the word of God that it ever shall be gathered up again. But the spiritual body, which is the real man, is resurrected at death and goes to God, into the spirit world, to be either happy or miserable, according to its righteous or unrighteous life in the natural body on earth.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3 and 19.

This is the fiat of Jehovah concerning the natural body of man. He has decreed it back to the dust from which it was taken, without a single promise of its resurrection. But on its return to the dust, the inner man or spiritual body returns to God who gave it.

"All go unto one place; all are of the dust; and all turn to dust again." Ecc. 3 and 20.

The natural bodies of all mankind are dust, and all go back to dust again at death. This is the place where all flesh goes.

* See Hagenbach's History of Doctrines of Christianity, vol. 1., p. 214. Tertullian De Resurr., Carn. C. 26, and C. 42.

For all are of the dust, and all must turn to dust or become dust again, to come up no more. The body is but the house in which the man lives while on earth, and as soon as the natural body fails on earth, the spiritual body or inner man moves out, or is resurrected and goes to God in the spirit world.

"As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more." Job, 7 and 9.

The cloud, when it is consumed or is vanished away, is gone forever, and will never be restored again into the same cloud; so with the natural body, when it goes down to the grave it is gone forever, and will never come up or be restored into the same body again. For he that goeth down to the grave shall come up *no more*. But the spiritual body, which is the tenant of the natural body, while on earth, as soon as its fleshly house or tabernacle becomes untenable from injury, disease or age, and dies, it moves out, or is raised into the spirit world, where it enters upon the destiny for which it has prepared itself while living in its house of flesh and blood on earth, to be either happy or miserable forever. *

"When a few more years are come, then I shall go the way whence I shall not return." Job, 16 and 22.

Job knew that the Creator had decreed the natural body back to the ground as it was, and that in a few years his body should go the way of all flesh that had gone before him, and should not return, but that his spirit, which is the proper man, was that which was to go the way from whence it would not return, that is, out of the natural body into glory, where he should live through all the ages of eternity; for the natural body is only the tabernacle that covers him in time. †

"To deliver such one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5 and 6.

The Apostle Paul commands the Church at Corinth, to deliver that unrighteous member, (who was living in a state of fornication with his father's wife,) unto Satan, that is, not only exclude him from the Church, but hand him over to the law; that he may be punished by imprisonment, torture or death,

* See Origen. Basil the Great, Gregory of Nyssa, and Gregory of Nazianzum, in his Orat. II. 17 p. 20, shows that man's deliverance from the body was the most essential principle of future happiness.

† The natural body was compared by many of the early Fathers, to the coats of skins with which our first parents were clothed after the fall. Munscher, Handbuch IV. p. 439.

as the case may be, for the destruction of his natural body, which was the cause of his terrible sin, that his spiritual body might be saved in the day of the Lord Jesus, or in this gospel day, when all men see the heinousness of such iniquity. Let him have time to repent, that when his flesh or natural body is destroyed, he may be saved in spirit. So that while the flesh or natural body was destroyed, and returned to the earth as it was, without any promise of resurrection, the spiritual body might return to God who gave it.

"How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening; they perish forever without any regarding it." Job, 4, 19 and 20.

The houses of clay are the natural bodies of the children of men, the material tenements in which they live while they sojourn on earth, and being founded in the dust, must return to the dust; for that which is material can never become spiritual, but must perish forever without any regarding it any more; so that houses of clay cannot be resurrected into the spirit world; it is only the spiritual beings that live within them that are raised. *

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 C. 15 and 50.

As flesh and blood *cannot* inherit the kingdom of God, it is evident that the natural body cannot be resurrected into heaven, and must therefore, go where God has decreed it, back to the earth as it was. Body and soul are separate and distinct principles. Matter can never be changed into mind, nor flesh into spirit. It is, therefore, impossible for flesh and blood to inherit the kingdom of God, because flesh and blood can never become spirit. Had man not fallen from his primitive glory, his body never would have died, but like those holy men, Enoch and Elijah, by walking with God, he would have gradually thrown off the natural body by exhalation, without a single pain or inconvenience, until the spiritual body only, would have remained, when it would have been translated to heaven without a particle of the fleshly body accompanying it, into the kingdom of God. But man sinned and brought di-

* Luther Lee, in his Elements of Theology, p. 294, says, "The doctrine of the Resurrection is not a doctrine of reason," which, when taken from his stand point, is doubtless true, but when viewed in the light of Revelation, it is both reasonable and glorious.

sease and death on all his race, and the natural body, that would have been gradually thrown off without disease or pain, must clog the spiritual body or inner man with sin, disease and anguish, while he dwells on earth; and finally, after years of pain and suffering, at last in the struggles of death, the natural body is cast off forever. And as the natural body was given to man to replenish and subdue the earth, and to populate the spirit world with holy and happy inhabitants, it could not be expected to enter heaven, where no such offices are known; but that when it had done the work for which it was created, it should return to the earth as it was, but the spiritual body, or the inner man, should return to God in the spirit world. *

"If he set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust." Job, 34, and 14, 15.

The breath and spirits, or spiritual bodies, of all men are gathered back to God; but all flesh shall perish together, and the natural bodies of men shall turn to dust again. For as our bodies are made of dust, live on the dust, and have their habitations in the dust, they must of course return to dust again; but the soul or spiritual body must return to God.

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5 and 1.

The earthly house of this tabernacle is the natural body, and the building of God, and house not made with hands, eternal in the heavens, is the spiritual or resurrection body. The earthly house of this tabernacle is the tent in which the spiritual body, or the true man, stays while on earth, and as soon as it is dissolved and falls, the spiritual or resurrection body, which is the real being, is raised or resurrected from it into the spirit world, while the natural body is dissolved and in compliance with the decree of the Creator, goes back to the ground from whence it was taken, to come up no more forever.

* Many of the primitive Fathers in the Church, even down to the third century, rested their belief in immortality principally on this, "That man, considered as a spiritual being, is of divine origin, and consequently has an immortal nature. The body which perishes is transient, but the soul is the breath of the Almighty, and the deliverance from the fetters of the body is the most essential point in future happiness." Hagenbach's History of Doctrines, vol. 1, p. 370.

For the Apostle knew that the moment the "earthly house of his tabernacle was dissolved, he would be resurrected into glory, because he had a house not made with hands, which was his spiritual or resurrection body, and that it would be eternal in the heavens.* And as soon as he had become freed from sinful flesh and blood, (made of ground that God had cursed,) and obtained full possession of his house not made with hands, eternal in the heavens, he had no longer any need of the old earthly house that had so long warred against him in the world, until he finally cried out to be delivered from it, as it was but a body of death. And as flesh and blood cannot inherit the kingdom of God, nor be changed into spirit, the natural body can, therefore, never be resurrected.

"That which is born of the flesh is flesh; and that which is born of the spirit is spirit." John, 3 and 6.

That which is born of the flesh is flesh and can never be changed into spirit, and that which is born of the spirit is spirit and can never be changed into flesh, so that the natural body must return to the ground as it was before it was formed into the earthly house of the spiritual body; but the spiritual body shall be resurrected from it, and return to God at the death of the physical body.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4 and 16.

The outward man is the natural body which is sown in the grave, to perish and return to dust as it was; but the inward man is the spiritual body, and the one that comes up in the resurrection.

It never was intended by the Creator that the natural body should go into the spirit world; it was given to man to replenish and subdue the earth, or to people the kingdom of God, and subdue the earth as the nursery of heaven. For man was made to live forever, and it is evident that he could not have lived forever on earth, for the earth, long ere this, would have been far too small to have contained the sunless

* The New Testament with notes, published by the American Tract Society, has this brief but truthful comment on the above passage, "*Our earthly house of this tabernacle; our body considered as a tent in which the soul sojourns. Compare 2 Peter, 1, 13 and 14. A building of God, a house not made with hands; namely, the resurrection body. The Apostle here passes over the intermediate state without noticing it.*" So might they say of all other Scriptures upon the resurrection.

population of our race, did not death take away one generation to make room for another; hence, the Creator never designed that man should live forever on earth, for he has declared that there was a kingdom prepared for the blessed "from the foundation of the world;" Matt., 25th and 34; so that man was destined, even had he not fallen, to have passed, like Enoch and Elijah, into the spirit world,* and as flesh and blood cannot inherit the kingdom of God, nor be changed into spirit, Enoch and Elijah, by walking with God, threw off the natural body by exhalation, until nothing but the pure spiritual body or inner man remained, when it was translated to heaven. These two holy men were the only human beings that ever filled the intention of the Creator. They were born, and lived, and never died, and will live forever, and this would have been the case with all the children of our race, had not our primitive father fallen. But since the fall, all men, (save these two righteous beings,) instead of gradually throwing off this natural body without sickness, pain or sorrow, must now carry it until it becomes untenable and dies, when the spiritual body rises to heaven, or sinks to hell, according as it is righteous or wicked.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man." Eph. 3 and 16.

This is the true and living man, the one that never dies, and the one that comes up in the resurrection at the death of the natural body, and is called the spiritual or resurrection body, which is the inner man, and returns to God, while the outward man, or the house of flesh and blood, goes back to earth as it was.

"And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." 1 Sam. 28 and 14.

* "He," man, "would have been duly translated from earth to heaven, had he never sinned, without passing through the disagreeable, loathsome, and painful gate of death, through which he now passes into the future world. That this is possible and more than probable, appears from the fact that some of the most holy have gone in this way from earth, overlooking the gate of death, and at the beck of God, lit directly on the battlements of heaven. Enoch, who walked with God, was translated, that he should not see death, and was not found because God had translated him; and Elijah rode to heaven in a chariot of fire, which rose far above the valley of death, and bore the ascending prophet directly into the bosom of heaven." Luther Lee's Elements of Theology, page 110.

This was really and truly Samuel in the spiritual body, for his natural body was in the grave at Rama, while he, the living Samuel, appeared to Saul at Endor and the spiritual body was so identical that Saul perceived it to be Samuel, the moment he beheld him; so that the spiritual body is, in every shape, form and feature, like the natural body, and will be recognized through all the annals of eternity.

This was the true and living Samuel, or the inner man who was resurrected from the natural body at its death, into the Paradise of God, the same as Moses, Lazarus and Christ, at the laying off of their bodies of dust and earth, but was permitted to appear to the natural eyes of the wicked Saul, and pronounce to that proud king the awful destiny that awaited him.

"For I delight in the law of God after the inward man." Rom. 7 and 22.

The inward man is the man that lives in this earthly house or tabernacle while he sojourns on earth, and is the one that never dies, but only moves out of the natural body when it dies. The inward man is the spiritual man, and the being that holds converse with God, for God is a spirit, and can only be worshipped in spirit by the spiritual man. It was the law after the inward man, or the spiritual law that the Apostle delighted in, because it was the law of eternal life; but the law of the outward man is carnal, earthly and sinful, and must perish with the natural body when it goes back to the earth to remain there as it was.*

"For I know that in me, that is, in my flesh, dwelleth no good thing." Rom. 7 and 18.

If there is not one good thing dwelling in the flesh, even of a good man, it certainly cannot be resurrected into glory, for that which is not good can never enter heaven. And if the fleshly body, filled with a converted and holy inner man like

* "The resurrection of the human body, with all its component parts, was, from the time of Jerome and Augustine, regarded as the orthodox doctrine of the Catholic Church." Hagenbach's History of Doctrines, vol. 2, p. 122.

Hence, from the time of Augustine, mankind are taught that "the human body with all its component parts," that is, with all its appetites, passions and propensities, will be resurrected into the spirit world, which is contrary to both Scripture and reason, and is but the doctrine of men, and, as history shows, was not adopted until in the third century.

that of the righteous Paul, has not one good thing within its natural system here in time and earth, then where and when will it be prepared for heaven?

"For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so ye cannot do the things that ye would." Gal. 5 and 17.

If the flesh or natural body of the good man, is opposed and always contrary to the righteous spirit of the good man here on earth, and the one always contrary to the other, while here in time, by what parity of reason can it be shown that the natural body will be contrary to the spirit in the heavenly world should it be resurrected, since conversion does not destroy the lusts and oppositions of the flesh to the spirit.

"For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." Rom. 8 and 13.

If it is to the spiritual or inner man, (for that is the true man,) spiritual death to live after the flesh, or mortification to live with the flesh, then it is evident that the natural body will never be resurrected, for that would make the future life one of sorrow and misery. In consequence of sin, the natural body becomes filled with all manner of evil, opposing itself to God and his law; always striving against spiritual goodness, and ever aiming at the condemnation and ruin of the inner man, or spiritual body, and consequently can never be resurrected. This is the reason why Christ has declared that we should take no thought for the body.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6 and 8.

If we sow to the flesh, or place our expectation in the flesh, we shall only reap corruption and destruction; but if we sow to the Spirit, we shall reap life everlasting and eternal joy. The flesh, or natural body, in itself is a mass of sinful appetites and passions, and must, therefore, return to the earth, as they cannot be admitted into heaven. This is the reason why the natural body was commanded to the earth as it was.

"It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life." John, 6 and 63.

If the flesh profiteth nothing, and this is our blessed Savior's own words, it is plain that it will not be resurrected, for God does nothing but that which is profitable for the benefit and happiness of man.

"So then they that are in the flesh cannot please God." Rom. 8 and 8.

We cannot please God fully until we get out of the flesh and become entire spirit. And God will never resurrect that which displeases him.

"O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7 and 24.

The Apostle calls the flesh a body of death, and longs to be delivered from it, and be at home with Christ, and uses a dreadful figure to show his horror of it. It was once a law among the Gentoos, that when one man murdered another, the murdered man was tied breast to breast, and face to face, to the living murderer, who was compelled to carry the dead body of his victim until it fell from him in putrid fragments of corruption, or untill he died from the poison stench of the decaying carcass; and in using this frightful imagery, the Apostle fully shows the depravity and loathsomeness of the natural body, and that it is fit for nothing but to return to the dust, and there to remain as it was, while the spiritual body, which is the real man,* will return to God.

The natural body cannot be resurrected into heaven because of its carnal propensities, appetites and passions, not one of which will ever be admitted into glory. And to take away or destroy any one or all of them, would be to destroy just so much of the natural body, which would make it not the same body but only a part of the same body; and if it is admitted that a part of the natural body will be left in the grave to come up no more, how much more reasonable would it be to admit in accordance with God's word, that the whole body should go back to the earth as it was, rather than that a fraction of it only should be resurrected. Again, if the natural body is resurrected the same body, with the same members, form and features, (and it must be or it would not be the same body,) then heaven would be a place of crippled, distorted and dismembered bodies, for thousands go down to the grave who have been crippled, dismembered or had their bodies distorted from their youth. Nor will it do to say that hands, and arms, and feet will be given them, for this would make them other beings than they were when laid in the grave, especially those

* "And indeed, I seemed to behold an evident and solid proof in facts, that not he who appears in the external form is the real man, but in truth that which is the soul and mind." Eusebius, Eccl. History, p. 377.

who were born without hands, or without feet, or without eyes, &c. It is, therefore, evident that the natural body can never be resurrected; for it is only the resurrection body that is sound and whole, and can never be crippled or dismembered. And it is no difference how much the natural body may be maimed or mutilated, the members of the spiritual body are always there until it leaves the earthly tabernacle forever. Although the feet and arms may be amputated from the natural body, yet every one who has been thus dismembered, will testify that they feel the presence of their spiritual hands and feet as truly as though their natural hands and feet were still remaining. This shows that the spiritual body is the resurrection body, and that no injury to the natural body can ever affect it.* Even death itself makes no impression upon it, for it is an immortal and eternal being that, on the death of the natural body, returns to God to be happy or miserable according to the merits of its life on earth.

"The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." *Psa.* 90 and 10.

As soon as the outer man or natural body is dead, the inner man or spiritual body, called the resurrection body, rises and flies away to the spirit world, to be happy with God, or lost to all eternity; or as soon as our life is cut off on earth, we fly away.

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." *1 Cor.* 15 and 44.

Every human being has two bodies, the natural body and the spiritual body, called the outward man and the inner man. The outward body is the house or tabernacle in which the inner man or spiritual body resides while it stays on earth, and as soon as it moves out, or goes back to God, the tabernacle of flesh and blood returns to the ground, and goes back again to dust as it was before it had its existence as a body.† The natural body is the one that is sown in the grave, while the spiritual body is the one that comes up or is resurrected from the fleshly body at death. For It, the being, is sown a natural

* "In these texts it is taken for granted that the soul is not matter but spirit; that it is not the body, but something distinct from the body, living in it, yet capable of living without it." *Luther Lee's Elements of Theology*, p. 252.

body, but It, the being, is raised a spiritual body; these are the two bodies, the one natural and the other spiritual, but one of which is resurrected, which is the spiritual body, "for there is a natural body, and there is a spiritual body." Observe, that it does not say that the natural body is to become spiritualized, but that the spirit body is now existing as well as is the natural body, and we are plainly told that *only* the spiritual body is to be resurrected.

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain; But God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. 15, 35, 36, 37 and 38.

As the resurrection, next to Redemption, is one of the most important principles of our holy religion, and as the answer to the great question "How are the dead raised up? and with what body do they come?" has been so clearly given, and so beautifully explained by the holy Apostle that it seems a matter of surprise that it is not better understood by every reader of the Scriptures.

"Thou fool, that which thou sowest is not quickened except it die." Every one knows that the grain we sow must die before the germ can be quickened into a new plant, and he must be truly a fool who cannot see the analogy existing between the coming forth of the germ body of the sown grain, and the spirit body of the sown man; for as the living germ comes forth from the sown grain at death, so does the living spirit come forth from the sown body at death.

"And that which thou sowest, thou sowest not that body that shall be." We do not expect to get the same grain we sow again, but we expect to get that which is just like it, for the grain we sow dissolves and perishes, and goes all back to dust, save the germ or life-principle. Hence, the grain we

— See † near bottom of p. 61.

† "This is just what we hold: that in the composition of man, a rational soul is joined to matter, and that it is the soul that thinks, and not the matter. Whatever is essential to matter must be matter, and hence to say that something not essential to matter is added to it, so as to become a property of matter, is to say that something is matter which is not matter. This shows that thought, not being a property of matter, cannot become such, otherwise matter without thought would be less than matter, or matter with thought would be more than matter." Luther Lee's Elements of Theology, p. 259.

sow is not the body that shall be when it comes forth, but grain just like it. So with this natural body; when we sow it in the grave, we will not get it the same body again, but a spiritual body just like it. For It, the being, is sown—that is, it dies a natural body, for hitherto it has been known only as a physical being, it has been placed here to accomplish a certain work as a mortal; this being done, it drops its mortal clogs and rises a pure spirit; not having been in itself changed, but simply dropped its suit of flesh and blood, is known only as a spiritual being, it is sown a natural body, but it is raised a spiritual body. The grain we sow goes down to dust to come up no more, the old shell or body of the grain may be found long after the germ has come forth, so this earthly body sown in the grave may be found dissolving back to dust long after the spirit body has come forth.

“But God giveth it a body as it hath pleased him, and to every seed his own body.” God giveth to seed its own body that every grain may preserve its own identity, wheat producing wheat, and barley producing barley, so that the spiritual body that shall rise from the natural body at death, though not that body that was sown in the grave, shall be just like it in the same identity,* and shall be known in the spirit world as the same being that dwelt in, and gave life to, the body of dust and earth. “For there is a natural body and there is a spiritual body.” The spiritual body is the man, and the natural body is the house in which the man lives until death, when he is resurrected from it into the spirit world, while the natural body goes back to the ground, to corruption and dust, to remain as it was, before it became the tabernacle of the spiritual man. And had man not sinned and fallen from his primitive holiness, his natural body would have, unperceived, passed away like the natural bodies of Enoch, Elijah, and Jesus, without seeing corruption.

* “Personal identity lies in the mind, and not in the presence of the same gross particles of matter, which compose the body. Consciousness and memory are the only certain proofs of identity, and these are operations of the mind and not of the body; and they prove only the identity of the mind, and not the identity of matter. The mind cannot be conscious of the presence of the same particles of matter in the material organism. The mind and not the body is really the person, and alone is conscious of personal identity and accountability.” Luther Lee's *Elements of Theology*, p. 295.

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psa. 16 and 10.

Christ was a perfect man, possessed of soul, body and mind, and perfect God, possessed of Father, Son and Holy Spirit. "For in him dwelleth all the fullness of the Godhead bodily." Col. 2 and 9. His soul was the human soul or spiritual body, that was not left in hell. The word "hell," here, is translated from the Greek word "hades," and means the spirit world, or the place of the departed souls or spirits, and is divided into two great realms, Paradise and Inferi.* Paradise is the first realm or mansion of bliss and glory, in the universe of God, for the departed righteous of earth. Inferi is the first realm or prison of remorse and agony, in the great penitentiary of eternity for the departed wicked of earth. And it was into this realm of "Hades," called Paradise, that the spiritual body of Christ went when he was crucified, for he said to the thief on the cross, "To-day shalt thou be with me in Paradise;" (Luke, 23 and 43,) where he remained in triumphant glory for three days, when he returned to earth, to show that he had conquered death, hell and the grave, and that he had opened up a way through the tomb to immortality and eternal life, to all the children of men who will believe and obey his voice; so that his soul was not left in hell, neither did he see corruption.

Christ was God manifest in the flesh for the salvation of the world. He was the second Adam, and represented the first Adam in his holy state before the fall, in which state he was designed to live forever without a pain or pang, much less the sorrows of death, for as soon as the object of the natural body had been accomplished, which was the replenishing and subduing of the earth, his fleshly body would have passed imperceptibly away by exhalation, until the spirit body only would have remained, when it would have ascended to Paradise. This was the state of man that Christ, the second Adam, came to represent, and like Enoch and Elijah, threw off his natural body by exhalation, leaving the last vestige of it in the grave, without seeing corruption. Indeed, the natural body of Christ was the most refined flesh and blood that ever clothed the spiritual body of a human being. Adam was made of the dust of the ground refined; Eve was made of the flesh of

* See Tertullian De Anim. p. 55. Munscher, von Collon I, p. 57 and 58, and Gieseler Dogmengesch, p. 225.

Adam still more refined, and Christ was made of the flesh of a virgin entirely refined, so that he was the purest flesh and blood that ever lived on earth. And if his natural body was thus refined, how much more his spiritual body, since the Godhead with all its fullness dwelt in him. O, what wonder, love and glory is seen in the work of our redemption. By obedience to Christ, we are restored from all the consequences of the fall, but that of natural death. And as the natural body cannot be resurrected into the spirit world, Christ did not die to redeem the natural body from death, for had he died to redeem the natural body from death, then the natural body would have never died; but he died to redeem and resurrect the spiritual body, which he has done for all the children of men. And had Adam not fallen, not one of all his race would have ever seen corruption; but like Enoch, Elijah, and the Savior, they would have gradually thrown off the natural body, and ascended to the Paradise of God.

"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17 and 5.

To glorify him with the same glory he had before the world was, would be to divest him of the last vestige of the earthly body, and make him a pure spirit, as that is what he was before the world was; "For God is a spirit," and that spirit was manifested in the flesh, and as flesh and blood cannot be changed into spirit,* nor inherit the kingdom of God, it is,

* "So far as the researches of philosophy extend, there are but two primary substances in the universe, and these are *Matter* and *Spirit*. All we know of these substances is certain properties and phenomena which they exhibit. Matter is known to possess the properties of Impenetrability, Extension, Figure, Divisibility, Indestructibility, Inertia, Attraction. Spirit is that which thinks, perceives, remembers, reasons, wills, and is susceptible of love, hatred, joy and grief. The former of these properties are found in our bodies, in common with all other matter; the latter constitute the properties of the mind. It is not reasonable to suppose that properties so opposite to each other, inhere in the same substance, and the only rational conclusion is that matter is not mind, and that mind is not matter. There must therefore be in man an intelligent spirit, which forms no part of the body, and this is what we call the soul. We reason upon the modern and generally admitted principles of natural philosophy, and unless we are greatly mistaken, the whole system of philosophy will have to be exploded to invalidate our arguments. The admitted properties of matter, and the admitted properties of mind, cannot inhere in, and be essential properties of the same substance." Luther Lee's *Elements of Theology*, p. 257.

therefore, evident that the natural body of Christ, like that of Enoch and Elijah, (who were types of him) was thrown off by exhalation, only in greater proportion at the last. For in his agony "His sweat was as it were great drops of blood falling down on the ground;" (Luke, 17 and 44,) together with the following blood from the wounds of the piercing thorns in his crown of mockery, the smiting and scourging of his bruised and mangled flesh, before his crucifixion, the rending and tearing of his hands and feet, in spiking him fast to the cross tree of death, and the piercing of his body that brought forth the watery blood, showed, that but little more of his natural body remained, and that whatever portion did remain, was exhaled in the grave. So that he arose a pure spiritual body, a body that could appear and vanish at pleasure, which none but a spiritual body could do. And as matter cannot be changed into mind, nor flesh into spirit, it is evident that Christ threw off his natural body by exhalation, for he never saw corruption.

"And their eyes were opened and they knew him; and he vanished out of their sight." Luke, 24 and 31.

As the natural body cannot vanish out of sight, it is plain that it was the spiritual body of Christ that appeared to the disciples, and as the spiritual body has all the identity of the natural body, they, the disciples, could not be mistaken in regard to the person of Christ.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John, 20 and 19.

As the natural body cannot appear and disappear at will, Christ must, therefore, have thrown it off, or he could not have stood in the midst of his disciples, in a close room, when the doors were all shut. None but a spiritual body can thus appear and disappear at pleasure; so that Christ arose from the dead, a pure spiritual body. For, although he was truly God, yet he was truly man, and possessed of a spiritual body as we ourselves are, and being our Forerunner, he went into the grave, and into Paradise the same day, to show his people the way. And like him, every Christian, at death, will be resurrected into Paradise, in the spirit body, to be glorious and happy forever. That the Savior was resurrected into Paradise the same day he was crucified, is evident from what

he said to the malefactor by his side, "To-day shalt thou be with me in Paradise," and no one saw his body from the day of its crucifixion and burial, until he appeared to the disciples the third day, which was his visible resurrection. Then by what mode of reasoning can it be shown, that Christ did not throw off the remaining particles of his natural body in the grave, the same day, and in his pure spiritual body, like Enoch and Elijah, did not ascend to Paradise. For as the natural body cannot be changed into a spiritual body, any more than matter can be changed into mind, and as Christ's body never saw corruption, the question naturally arises, what became of the natural body of Christ, if it was not thrown off like the bodies of Enoch and Elijah.

"Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honey comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures." Luke, 24 and 39, to 45, inclusive.

It was only a little while before this, that Jesus had vanished out of the sight of the disciples, and as matter cannot appear and vanish at pleasure, it is evident that our blessed Savior had divested himself of all matter, by throwing off the material body, and appearing to his disciples in the spirit body alone.* For they know that none but a spirit, or spiritual being, could appear in that manner, and were, therefore, terrified and affrighted, when they saw the Savior appear after

* "It," the spirit, "originally came from God, and hence can be happy in God alone, as God dwells in us and we in God. But does God dwell in matter and matter in God? Can matter have fellowship with the Father and the Son? Can matter have communion with the Eternal Spirit? Can matter drink joys from the fountains of the Godhead?" Luther Lee's *Elements of Theology*, p. 266.

The above is sound philosophy, and shows that Christ's body was a pure spiritual body after his resurrection, without a particle of flesh and blood upon him, for that would still be matter, however refined it might be, so long as matter cannot be changed into spirit, and proves that his natural body was gradually thrown off, the last particles of which was exhaled in the grave.

death, just as he used to be with them while in the natural body. They knew that Jesus had died, and was laid in the grave, and yet they saw him as he always appeared in his fleshly form, before them. This was what troubled them. They could not understand the mystery. But Jesus told them to behold his hands and feet, and see that it was really himself. That is, he had all the identity he had in the natural body while on earth, now visible in the spiritual body, as he stood before them, without any of the material body upon him.

The blessed Savior did not say, A spirit hath not flesh and bones as I have, but, *as ye see me have*; that is, their natural eyes beheld what they thought was the flesh and bones of Christ, the same as Abraham, Lot, and other holy men beheld the angels of God with their natural eyes, and thought them to be human beings of earth. And the Savior did not expect that the natural eyes and understandings of the disciples could see and understand the things of the spirit, for he had not yet opened their understanding; hence, he said a spirit hath not flesh and bones as ye SEE me have. Appearing to them in all the identity of the natural body, he, of course, would look to them just like he did when he was with them in the flesh, so that the Savior might truly say, "A spirit hath not flesh and bones as ye SEE me have." For every shape and every feature of his body seemed to their sight as natural as they did before his death.

The idea that it really was Christ, was so strange and joyful to the disciples, that they still could not believe it; but to convince them of his bodily presence, (for he was in the spiritual body,) he took a piece of broiled fish, and a honey comb, and, like the angels at the repast of Lot and that of Abraham, did eat before them, which, to their natural eyes, proved beyond all doubt that it was the Savior; for their spiritual eyes and understandings were not yet opened.

The law of Moses, the Prophets, and the Psalms, were the three parts into which the Jews divided the Scriptures; and these books declared the birth, life, death, and resurrection of the Savior; and he now declared them all fulfilled in himself, which not only proved him to be the true and everliving Redeemer, but that his kingdom and government is entirely spiritual. But the moment he opened their understanding, they become spiritual, and were henceforth able to see spiritual things as they really were. "But the natural man receiveth not the things of the spirit of God; for they are foolishness

unto him ; neither can he know them, because they are spiritually discerned." I Cor. 2 and 14. This was the reason why the disciples thought that Christ had the same flesh and bones he had before he died and was resurrected, for the natural man cannot discern the things of the spirit, and as their natural eyes beheld the Savior in his same identity,* they could come to no other conclusion than that he was still the same being of flesh and blood. But as soon as he opened their understandings, they not only beheld that Christ was a spiritual being without a body of flesh and blood, but they understood the Scriptures from thenceforth to be of a spiritual character. It is, therefore, evident that Christ's body is a spiritual body, and not a body of flesh and bones, for flesh and bones cannot appear and disappear at pleasure, much less exist in the spirit world ; for Christ is God, and God is a Spirit, and they that worship him must worship him in spirit and in truth ; so that the whole system of our holy religion is a system of spiritual life and action, both for time and eternity. And as Christ, our Forerunner, threw off the last vestige of the natural or human body in the grave, and arose or was resurrected in the spiritual or divine body, into Paradise,† so we, who believe, obey and follow him until death, will be resurrected into Paradise in the kingdom of glory.

"So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor ; but no man knoweth of his sepulchre unto this day." Deut. 34 and 5, 6.

Moses died and was buried in the land of Moab, yet he appeared upon the mount, and talked with Christ, nearly fifteen hundred years afterwards ; which proves that the natural body of Moses was no part of Moses, and that it was nothing more than the fleshly house in which Moses lived while on earth,

* "The identity of man is to be looked for in the soul, and not in the matter that composes the body, and the only reliable evidence of identity is our own consciousness." Lee's Elements of Theology, p. 244.

† "Inasmuch as his divinity is the divinity of the Father, his body was also divine. That which was human was made divine by sufferings and temptations. The human which he received from Mary was gradually laid aside, and the heavenly divine body substituted for it. It is the divine body which he took with him to heaven." Hagenbach's History of Doctrines, Vol. II, p. 491.

and was resurrected from at death into Paradise. The fact, then, that Moses, whose natural body had been dead for centuries, (and returned to the earth as it was,) appeared with Christ in heavenly glory on the mountain, is clear proof that he lived in eternal life in the spiritual body, the same as Christ the great Forerunner; for his resurrection extended backward as well as forward, to all sons and daughters of men, from the beginning unto the end of our race.

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."* Matt. 22, 31 and 32.

By this glorious testimony of our blessed Savior, we learn that God is not the God of the dead, that is, he is not the God of the earthly bodies of the dead, for they return to the dust and become inanimate clay, and consequently can never know God; so that he is not the God of the dead, and if he is not the God of the dead, then the dead bodies will never be resurrected, for none but God can resurrect them. But he is the God of the living; Abraham, Isaac, and Jacob were living in all the bloom of endless life in the mansions of God, although their natural bodies had been dead for near two thousand years, yet Abraham, Isaac, and Jacob were as full of life and immortality as they were the day they were resurrected from the natural body at its death. So that God is not the God of that which is dead, for that is gone back to the dust, its native element, but he is the God of the living beings in glory that once dwelt in those now dead houses of clay.

"And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom." Luke, 16 and 22.

* "It will be said that this text speaks only of the resurrection of the body and not of the conscious existence of the soul while the body is dead. This is not true; the expression, 'God is not the God of the dead but of the living,' clearly refers to the life of the soul after the death of the body, because it is applied to those whose bodies were at the time dead. The argument may be stated thus: God is not the God of the dead, but of the living; but God is the God of Abraham, Isaac, and Jacob, and therefore they must be living. But the bodies of Abraham, Isaac, and Jacob were dead, and therefore it must have been their souls that were living. This certainly is the most rational construction which can be put upon the language; and that it is most in harmony with the grand design of our Lord, to refute the Sadusees and establish the doctrine of the resurrection." Lee's Elements of Theology, p. 244.

By this simple narrative of the Savior, we understand that the beggar, or Lazarus, was resurrected from the natural body at its death, or he could not have been carried by angels into Abraham's bosom, or Paradise in the mansions of joy.

"The rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke, 16 and 23.

By this, the blessed Savior shows us that the rich man was also resurrected from the natural body at death, or he could not have gone into hell or hades, where he lifted up his eyes in torments and beheld Abraham afar off, and Lazarus in his bosom. That he was there in hell with all his conscious existence is evident; or he could not have beheld, and known, and talked with Abraham in the spirit world; and that he could not have gotten there without being resurrected from the natural body at its death, is just as evident. It is, therefore, clear and conclusive that every one is resurrected in the spiritual body, from the natural body at its death, into the spirit world to be happy or miserable, according to the deeds done in the body.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." Luke, 23, 42 and 43.

In this we not only behold the goodness and compassion of Christ toward a poor, condemned and dying, yet believing malefactor, in forgiving his sins at a single prayer, but we behold his power in resurrecting him from the natural body the same day, into Paradise. For Jesus said, "To-day shalt thou be with me in Paradise," and as he could not have gotten to Paradise without being resurrected from the natural body, it is plain that he was resurrected the same day he died, or he could not have met Christ in his Paradiscal kingdom according to the promise. And as it was not his natural body that went into Paradise, for flesh and blood cannot inherit the kingdom of God, it is evident that it was the inner man or spiritual body, which is the true and real man, that met Christ in Paradise that day, and clearly proves that he was resurrected from the natural body the same day he died.

"And the graves were opened; and many bodies of the saints which slept, arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27, 52 and 53.

All the saints that died at the same time with Christ, would

be resurrected the same day, in their spiritual bodies, like Christ. And as Jerusalem, the holy city, contained near one million of inhabitants, there would of course be over fifty deaths each day, many of whom were saints, and that it was their spiritual bodies that arose or were resurrected, is plain, or it would not be said that they "APPEARED unto many." For to *appear* is to become visible, as a spirit. To say that it was their natural bodies that arose, naturally raises this question at once: How did their physical bodies get out of their graves? or how did they get back into them again? or what became of them afterwards? As these questions can never be satisfactorily answered, only on the ground that the saints appeared in their spiritual bodies to the people of Jerusalem, the same as Moses and Elias appeared in their spiritual bodies to Peter, James and John, on the mountain of transfiguration. It is, therefore, clear and plain that it was the spiritual bodies of the saints that arose and appeared in the holy city.

"For if we have been planted in the likeness of his death, we shall also be in the likeness of his resurrection." Rom. 6 and 5.

Christ is our example in all things, in life, in death, and in the resurrection. And if we live a holy life, and die a righteous death, being thus planted in the likeness of Christ, we shall also be raised in the likeness of his resurrection, which took place immediately after the last vestige of his body was thrown off in the grave, for he was resurrected into Paradise the same day he died, and as he is the way and the life, so all that follow him in living and in dying, will, like him, be resurrected into Paradise at death. For as soon as the natural body is dead, the spiritual body goes to God who gave it, but the fleshly body returns to the earth as it was. And it ever has been the general belief of mankind, that the soul, or spirit, went to God as soon as the earthly body was dead; the righteous to everlasting happiness and joy, and the wicked to everlasting misery and woe. O, then let us live a holy life, and be planted or sown in the likeness of our Redeemer's death, that we may be raised in the likeness of his resurrection.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" I Cor 15 and 12.

The doctrine that Christ rose from the dead, cannot be preached without preaching that there *is* a resurrection of the dead; not that there *will be* a resurrection away in the future,

at the end of the world; but that there is a resurrection now going on, which is the resurrection of the spiritual body from the natural body, at death, whether they be righteous or wicked, all are resurrected into the spirit world, as soon as the natural body is dead. O, it is glorious for the poor followers of Jesus, to know that as soon as this body dies we shall be with our Savior, our kindred and the angels, in the kingdom of God, to be blessed and happy forever.

"But if there be no resurrection of the dead, then is Christ not risen." I Cor. 15 and 13.

The Apostle does not say, But if there is not going to be a resurrection of the dead at the end of time, then is Christ not risen, but he says, "If there *be* no resurrection of the dead, then is Christ not risen;" that is, if there *BE* no resurrection now, at the present time, for this is spoken in the present tense, then is Christ not risen. But Christ is risen, and so certain as Christ is risen, so certain does there *be* a resurrection, now in existence. For to be, is to exist, so that all who die are resurrected at death, in the spiritual body, to either weal or woe, according to the deeds done in the body.

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not." I Cor. 15 and 15.

The Apostle declares that they are found false witnesses of God if the dead *rise* not; he does not say, "If so be that the dead are not going to rise at the last day," but he says, "If so be that the dead *RISE* not" now as they die, like Christ rose the same day he died and went into Paradise; for this is spoken in the present tense, and shows that the dead are raised up like as Christ, the great Forerunner, was raised up at death. It is truly a happy thought to the Christian to know that as soon as this body is dead, he will be at home with Christ in glory.

"For if the dead rise not, then is Christ not raised." I Cor. 15 and 16.

That is, if the dead rise not, Christ himself has not risen. But as surely as Christ has risen, so certainly do the dead rise. Not that they are going to rise in the future, but that the dead rise as soon as the natural body ceases to live, is evident, for the soul or spirit rises and returns to God who gave it, while the natural body returns to the earth as it was. So that the spirit or inner man, in order to go to God, must be resurrected from the natural body at death; for how can the soul or spir-

itual body go either to heaven or to hell, if it is not raised or resurrected from the natural body at death? Well may it be said, "If the dead rise not, then is Christ not raised!"

"For since by man came death, by man came also the resurrection of the dead." I Cor. 15 and 21.

As death, both moral and natural, came by the man Adam, so the resurrection, both spiritual and final, came by the man Christ Jesus, to all the sons and daughters of men. The first resurrection is the resurrection of our race from the death of trespass and sins in the gospel kingdom of Christ, and the second or final resurrection is the resurrection of the spiritual body from the natural body at death. "For since by man came death, by man came also the resurrection of the dead," which shows that as Adam brought death into the world, so has Christ brought the resurrection into the world; for it is here declared that both death and the resurrection have come. For since by man CAME death, by man CAME also the resurrection of the dead; so that if death is here, so also is the resurrection here, and as they both came, it is evident they are both going on; that as death through Adam kills the natural body, so Christ, who is the life, resurrects the spiritual body. Then as both death and the resurrection have come, the one by Adam and the other by Christ, so are they both now going on in earth. For, as death continues, so must the resurrection.

"Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this." John, 11, 23, 24, 25 and 26.

The Jews were divided into two opposing sects on the resurrection; the Pharisees taught that there would be a general resurrection of the natural bodies of all the dead, at the end of the world, while the Sadusees, rather than believe the Phariseeical doctrine, denied the resurrection entirely. And Martha, being a Jewess, and a believer in the doctrine of the Pharisees, at once replied to Jesus and said, "I know that he" (Lazarus) "shall rise again in the resurrection at the last day." Now this was Martha's belief, but it was not the doctrine of the gospel, as the Savior the next moment informed her; for he declared, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." He does not say, I am going to be the resurrection and the life at the last

day, or at the end of the world, but he contradicts the doctrine of Martha conclusively, and says, "I *am* the resurrection," not going to be it, but I *am* the resurrection, now, at this present time. And to prove that he was the true and present resurrection, he raised Lazarus from the dead, soul and body, into earth again, before their eyes in the same hour; which should convince the world that the doctrine of Jesus, rather than the doctrine of Martha, is the true doctrine of the resurrection. But the final resurrection, to which he alluded, was that in which all the sons and daughters of our race are raised in the spiritual body at death; for he, as our great example, went down to death and was resurrected into Paradise the same day he died, that all mankind might, like him, be resurrected into the spirit world at death. "And whosoever liveth, and believeth in me, shall never die. Believest thou this." Now it is evident that the life here promised is not a life of the body, but of the spirit, for all our bodies die; the blessed Savior asserts that he is the resurrection and the life, and that those who believe in him shall never die, all in the same sentence, thus showing, beyond all doubt, both that the resurrection is a present resurrection, and that it is one of the spirit only and not of the body. And further, if the doctrine of Christ had been the same as that of Martha and the Pharisees, he would not have asked her if she believed the doctrine he had just stated, and which was contrary to the doctrines or traditions of the Scribes and Pharisees, which Martha had been taught, and which the Savior showed them, were but the commandments of men; so that it is clear and plain that the resurrection as taught by Christ is not only a present but a spiritual resurrection, or a resurrection of the spiritual body. Truly may the blessed Savior say "I am the resurrection and the life." O, it is a joyful thought to the righteous, to realize that the death of the body is the beginning of eternal life. Then we shall be free from all the ills of flesh and blood, and joining our immortal kindred, and the hosts of glory in the Paradise of God, go on through the realms of rapture and bliss while eternity itself shall endure.

"In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead that they rise; have ye not read in the book of Moses, how in

the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living; ye, therefore, do greatly err." Mark, 12 and 23 to 27.

As the Pharisees, by their traditions, taught the resurrection of the natural body, which, to the Sadusees, was so unreasonable that they finally denied the doctrine of the resurrection altogether, and came to Christ with their great question, showing that if the natural body was ever raised at all, it must be raised with all its propensities, appetites and passions, or it would not be the same natural body. But Jesus showed them their error by telling them that they knew not the Scriptures, neither the power of God. "For when they shall rise," (using their own language,) "they neither marry nor are given in marriage, but are as the angels which are in heaven." By this, Christ showed to the Sadusees, and to the world of man, that the marriage relation did not exist in heaven; that they neither married nor were given in marriage there, but are as the angels, which are pure spiritual bodies, which agrees with all the other Scriptures on the resurrection, that when our natural bodies die, it is our spiritual bodies that are resurrected. And as our natural bodies were given for the purpose of replenishing and subduing the earth, they, of course, cannot go to the spirit world, where all the objects for which the natural body was created are entirely prohibited forever; nor can the natural body become like the angels, for it is matter and not spirit. It is, therefore, evident that it is the spiritual body that is resurrected, or Christ would not have said they "are as the angels which are in heaven."

"And as touching the dead that they rise." Not that they are going to rise at the end of the world, but that they rise as they die, like the angels, in spiritual bodies, the same as Christ rose and went into the spirit world.

"Have ye not read in the book of Moses, how in the bush God spake unto him, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead but the God of the living."

Those great and holy men, although their natural bodies had been dead for more than twelve hundred years, yet they were living in all the bloom of immortality in the realms of glory; so that God was not the God of their dead bodies, but the God of their living, spiritual bodies, in everlasting bliss.

"Ye therefore do greatly err." The Sadusees erred, first in

the supposition of a general resurrection at the end of time, as there was nothing but the tradition of the Pharisees to sustain it. They erred in the second place, in denying that there was a resurrection, even of the spiritual body at death, and they erred, finally, in denying that there was any existence beyond the grave, so that they did indeed greatly err.

"And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke, 24 and 46.

It behooved Christ to suffer, to die, and to be resurrected, that he might fulfill the types and shadows, and the prophecies of God concerning him. It behooved him to suffer and die, that mankind might be redeemed from everlasting death into everlasting life. It behooved him to be resurrected, to open up the way for mankind from earth to the spirit world; for had he not been resurrected, his suffering and death would have been all in vain. But he suffered, died, and rose again, that the world of man might be redeemed and resurrected, that all who will come, may come, and live in endless glory beyond the grave. And the merits of his suffering, death, and resurrection, extended backward as well as forward to all the children of our race. It extended from the time the first promise, (The seed of the woman shall bruise the serpent's head,) was given, down to the last birth of man. Nine times has Christ declared to the world that he would rise again the third day, thus impressing it on the mind of man that the resurrection would be immediately after death, or as soon as the natural body was really and truly dead, as Christ by his own example has shown.*

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16 and 24.

Our blessed Lord and Savior is our great Forerunner; he went before and opened up the way from earth to glory, and if we would be saved, we must take up our cross and follow him through all the path of life, and through the Jordan of death, for his rod and his staff shall comfort us there. Nor must we stop in the grave, but, like Christ, be resurrected in the spiritual body, and go on like him into the Paradise of Glory, to be happy with him forever and ever.

* "Who was also truly raised from the dead by his Father, after the manner as He will also raise up us who believe in him, by Christ Jesus, without whom we have no true life." Ignatius Epsl. to the Trallians, p. 142.

"If any man serve me, let him follow me. And where I am, there shall also my servant be." John, 12 and 26.

If we expect to get where Christ is, we must follow him through life by a godly walk and a holy conversation, and he will take us through death, and by a triumphant resurrection, receive us to himself. For where he is, there shall we also be. Nor will we have to wait until the end of the world, before we can get where he is, but as soon as this earthly tabernacle or natural body is dissolved, we shall go in the spiritual body to the mansions of bliss, to be with Christ forever. For we must, like him, be resurrected before we can get to where he is. If, then, we follow Christ through life, we shall follow him through death, and by a holy resurrection, go to him in glory.

"Jesus saith unto him I am the way, and the truth, and the life; no man cometh unto the Father but by me." John, 14 and 6.

Jesus Christ is the way from earth to heaven; he has gone before, and by his righteous and holy life, his virtuous and sorrowful death, and his triumphant and glorious resurrection, he has made the way plain and easy for all who desire to be saved. As our great Example in life, word and action, he is the way. As our Redeemer from sin and death, he is the truth. And as our conquerer over the grave, he is the life. So that if we take Christ as our example in life, he will be our Redeemer in truth, and our life and glory in the resurrection. For he has opened up a new and living way that knows no halting in the grave; and no man can ever reach the home of the Father only in and by this way, like Christ, living righteously, dying gloriously, and rising triumphantly after death.

"Now that the dead are raised even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living, for all live unto him." Luke, 20 and 37.

That the dead are raised now, even Moses showed, when he declared that God was not the God of the dead, but the God of the living. For there was nothing dead but their fleshly bodies, and God was not the God of dead bodies. But God was the God of Abraham, Isaac, and Jacob, the holy men that once lived in earthly bodies, but were resurrected from them at death into the Paradise of God, where they were living in all the joys of eternal blessedness. None are dead; it is only their houses of flesh and blood that are dead. Paul, Luther, Wesley, and Washington are all living. Our righteous and

departed kindred are all living; it is only the sinful bodies in which they once lived that are dead, but they, themselves, are alive and happy in the spirit world; for God is not the God of the dead, but of the living. And as Abraham, Isaac, and Jacob are all living in the spirit world, it is evident that they could not have entered the world of glory had they not been resurrected from the natural body at its death. "For all live unto him." Whether in heaven or in hell, all are alive in the spirit world, for he is nowhere the God of the dead.

"Of the doctrines of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. 6 and 2.

The doctrines of baptisms and laying on of hands, being present and continual occurrences, are practised and carried on continually in the kingdom of the gospel on earth. So is the resurrection and the judgment continually and eternally going on in time, and will continue to go on while sin and death remain on earth.

"Women received their dead raised to life again, and others not accepting deliverance that they might obtain a better resurrection." Heb. 11 and 35.

In full accordance with all the other Scriptures on the resurrection, this shows us that there is a better resurrection than that of the natural body. For those women, the Widow of Nain, and Mary, and Martha, had their dead raised by the Savior, soul and body. But those who are raised like Christ in the spiritual body, obtain a better resurrection, for they go immediately into glory, where they join the happy millions of the children of God in the angel world, and begin the march of progressive bliss that will continue through all the enraptured eras of a happy eternity. But those who were resurrected in the body were brought back to sorrow and suffer a little longer in time and earth, which, indeed, is but an inferior resurrection.

"And with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Acts, 4 and 33.

The wonderful success of the Apostles, in preaching the gospel in the first age of Christianity, was owing to the great power in which they preached the resurrection of our blessed Lord and Savior, showing that he is the resurrection and the life of all men, and that he arose immediately after death, having, as the great Leader and Forerunner of his people, made a way possible from earth to heaven, for all who will

believe and obey his gospel. Every sermon, every exhortation, and every epistle had something to say of the resurrection, until the people were made to feel that earth was not their real home, that it was but a land of shrouds, and graves, and coffins, where tombs were digging, bells tolling and funerals marching, and that earth was everywhere a realm of farewells; but that across its cypress shades, the blessed Redeemer had thrown the sunrise of an immortal resurrection, through which the happy Christian goes rejoicing into everlasting life. But now, in this degenerate era of outward and earthly religion, professors are living who have never heard a sermon preached on the resurrection. O, may the grace of our Lord Jesus Christ bring us back to the spiritual religion of primitive Christianity, that great grace may be upon us all.

"Being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Acts, 4 and 2.

The disciples preached to the people the resurrection of the dead through Christ, that like as he was raised up so should they also be raised up. And as they preached through Jesus the resurrection from the dead, the people could understand them in no other way, than that the resurrection was immediately after death, just like the resurrection of Christ, who is the great example for all mankind. This was the reason why the Sadusees were grieved; the doctrine was so plain that the people believed and were converted to Christ, that same day, to the number of five thousand.

"That I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death. If by any means I might attain unto the resurrection of the dead." Phil. 3, 10 and 11.

"That we may know him" in all his love and the power of his resurrection; that it may raise us up like as he was raised up immediately after death, into immortality and eternal life. And that, knowing and being in fellowship with him in suffering the persecutions and crosses of earth, we may be made conformable unto his death, that, like him, we may attain unto a glorious resurrection immediately after death. "For if we are planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Rom. 6 and 5.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my veins be consumed within me." Job, 19, 25, 26 and 27.

Job knew that his Redeemer lived, and that his salvation and his resurrection extended back to him as well as forward, to all the sons and daughters of men. And being a prophet of the Lord, he knew also that the Redeemer would come, and that he would stand in the latter day, or gospel day, upon the earth, and redeem the world of man. And that though after the worms had destroyed the surface or skin of his body, (for the whole surface of his body was a mass of corruption,) yet in his flesh he should see God, with his own eyes and with no other eyes he should behold him, which was fulfilled to the very letter. For he says in the last chapter, after he was restored to health, wealth, happiness and grandeur, on earth, and into close communion with God, "I have heard of thee by the hearing of the ear, but now mine eyes seeth thee." Job, 42 and 5. Thus proving that after "His flesh was clothed with worms and clods of dust, his skin broken and become loathsome," (Job, 7 and 5,) that he did see God while he was in the flesh. That his own eyes beheld him and not those of another. And that his last days were the most glorious of all his existence on earth.*

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts, 24 and 15.

The Pharisees, by whom Paul was accused, believed or allowed that there would be a resurrection at the end of the world, according to the tradition of the Elders. But Paul had hope in the resurrection of Christ, which he knew was the true resurrection; while the Pharisees only allowed that there would be one at some unknown period at the end of time. But the Apostle knew that, like his blessed Redeemer, he would be resurrected in the spiritual body, at death, into the Paradiscal kingdom of heaven, where he should enjoy the reward of his labors and rise from glory to glory through all

* Nor will it do to say that Job simply beheld God with an eye of faith; for it is evident from the very language he employs that he had never before beheld God as he did on this occasion. No one can doubt that Job had seen God by an eye of faith, far more frequently than he had ever heard of him by the hearing of the ear. So that he would not have made the comparison if it had been the eye of faith only with which he now saw God; so that it could have only been with the eye of the spiritual man that he saw God, as no man can see God with the natural eye and live. It is, therefore, evident that Job did see God while in the flesh, as he before had prophesied.

the roll of eternal ages. "For we know," said he, "that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." II Cor. 5 and 1. This building of God is the spiritual or resurrection body, which, on the death of the natural body, rises to God and enters upon its life, eternal in the heavens. This is the resurrection of the just. While on the other hand, the wicked man who dies in his sins, is resurrected like the rich man, in the spiritual body at death, and goes into the spirit world, where he is assigned to his place in hell, to be punished according to the deeds done in the body. This is the resurrection of the unjust. Paul's hope in the resurrection was toward Christ the Lord, who is the Author of the resurrection. His hope was not toward the wicked Pharisees, who allowed there would be a resurrection somewhere in the future; for he knew that their doctrines were all false and erroneous, and Christ had declared them such, and called them "blind guides," "hypocrites," "whited sepulchres," "serpents," "generation of vipers," &c., who had "omitted the weightier matters of the law," and were "teaching for doctrines the commandments of men." It is, therefore, evident, that Paul's hope was toward God, in a glorious resurrection immediately after death, like that of the blessed Savior, and not toward the future resurrection of the Pharisees, whom Christ had declared wicked, wrong and blind, in all their doctrines.

"Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead, I am called in question by you this day." Acts, 24 and 21.

It was for preaching the resurrection of Jesus Christ, that Paul was called by the Jews before Felix. Had he preached a general resurrection at the end of time, the Pharisees would have been satisfied, for that was their own doctrine by tradition, but because he preached a present resurrection, like that of Christ, immediately after death, in the spiritual body, they called him to an account. Now either Paul's doctrine of the resurrection, or the Pharisees' doctrine of the resurrection, was wrong. The Pharisees taught that there would be a general resurrection at the end of the world, while Paul taught that the resurrection takes place immediately after death, like that of Christ, the thief on the cross, the rich man, and Lazarus, and others; who were resurrected from the natural body, and went immediately to their respective places of future abode. This was the doctrine for which the Pharisees called him in

question; had he preached the doctrine of a general resurrection, they never would have said a word, for that was their own faith. It is therefore, easy to see which of the two, Paul or the Pharisees, was right; especially since Christ himself everywhere condemned the doctrine of the Pharisees, and bade his disciples beware of them. For, said he, "In vain do they worship me, teaching for doctrines the commandments of men." Mark, 7 and 7. Then is it not evident, that the doctrine of the resurrection, as taught by Paul, is right, and that taught by the Pharisees wrong.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." I Cor. 15, 42, 43 and 44.

It, the spiritual body or being, is sown a natural body at death, and consequently is sown in corruption, but is immediately raised or resurrected out of the natural body, a spiritual body or being of incorruption. It, the spiritual body or being, is sown in the body of flesh and blood at death, which is full of the dishonor of sinful appetites and passions, but is raised or resurrected out of the fleshly body, in glory, like Christ's glorious body. It, the spiritual body or being, is sown in the weakness of the earthly body at death, but it is raised or resurrected in all the power of a spiritual body. It, the spiritual body or being, is sown in death in the natural or soul body, as that is the rendering on the original Greek,* but it is raised or resurrected from the natural body, a pure spiritual body, immediately after death. As all men in the spirit body go either to heaven or hell at death, according to their good or evil lives on earth, and as there is but one body resurrected, and that being the spiritual body, it is, therefore, clear that the natural body can never be resurrected. The spiritual body being sown with the natural body in death, remains in the

* "*A natural body—a spiritual body.* In the original Greek, the word rendered 'natural' is the adjective corresponding to the word rendered 'soul,' in verse 45. In order better to understand the force of the quotation in that verse, we might render the present thus: It is sown a soul-body, it is raised a spirit body. The word soul being used as it is in Gen. 2 and 7, to denote man in his present earthly state as inhabiting an animal body, and subject to animal passions and wants; while the spiritual body will have no animal nature and be subject to no animal wants." New Test. published by Amer. Tract Society. Note on I Cor. 15 and 44.

natural body as its house or tabernacle on earth until it is really dead, when the spiritual body rises, or is resurrected from it into the spirit world, which is the doctrine of both reason and Revelation.

"And I, John, saw these things, and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren; the prophets, and of them that keep the sayings of this book, worship God." Rev. 22, 8 and 9.

This glorious being was none other than the spiritual body of a holy man, who had died, was resurrected in the spiritual body into the heavenly world, and become an angel, and was now so glorious that John mistook him for the Son of God, and was about to worship him, when the angel informed him that he was his fellow servant, of his brethren, one of the prophets; so that he was once a man who lived on earth, and died, and of course must have been resurrected from the natural body, the same as Moses who so gloriously appeared to the disciples at the transfiguration, or he could not have appeared to John, (on the Island of Patmos,) from heaven. All of the man that ever would be raised must have been there, for God would not employ less than the whole of a glorified being to go upon a commission that commanded the destiny of the world. O, it is joy to the soul of the Christian to contemplate upon the glory that awaits him beyond the grave. As soon as his earthly house is dissolved, or his natural body is dead, he is off and away into realms of rapture and bliss. He has not to wait until the end of the world for the consummation of his glory, but he enters upon it the moment he is freed from his clog of flesh and blood, and begins at once the travel of a happy and an immortal destiny.

"And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy." Rev. 19 and 10.

This heavenly and glorious being that John thought was Deity, was the spiritual body of one of his holy brethren who had been resurrected from his tabernacle of flesh and blood at death, and was now an angel of such power and magnificence that the earth was lighted with his glory. O, who can tell the happiness and glory that is in reservation for the children of God. If we are faithful to him over a few things here, he

will make us great over many things there, and we shall enjoy his peaceful presence forever more.

"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job, 32 and 8.

That there is a spirit in man, no sane mind will attempt to deny. The inner man is everywhere felt and known within its clothing of flesh and blood; whether laboring in the dreams of slumber, in the enterprises of the past, or traveling on the wings of vision in the unknown regions of the future, the restless spirit is ever on the march. The spirit body, although dwelling in its house of clay, is almost omnipresent; it can walk on the landscape, glide among the nations, or soar through the star-spangled realms of God, in the same moment of time. It can leap to the wilderness of hell, or sweep among orbs that emboss the shield of Jehovah, in the same thought. Nor can it ever be dismembered or destroyed; although its house, the natural body, may be mutilated and its members cut off, yet the spirit body remains whole and sound as ever; as every maimed person will attest. Though the arm may be dismembered, and the foot cut away, yet the arm and foot of the spiritual body are still felt and known to be there. So that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding." As the understanding is given to the spirit of man, which is the inner or true man, and not to the outer man, or animal house in which the man lives, it is plain that the spiritual man is the real man, as much as Moses was the real Moses at the transfiguration of Christ, or the rich man was the real rich man in hell, or that Lazarus was the real Lazarus in heaven, that used to live in the body of dust, or the animal house on earth, where the rich man, for loving clothing, and feasting the outer man, and caring for the earthly body more than the spiritual body, prepared himself for the chambers of the damned in hell, where he went and is lost in misery forever; while Lazarus, who loved and cared more for the spiritual man than he did for the animal house he lived in, prepared himself for the glories of Paradise, where he went and is saved in happiness forever. It is, therefore, manifest that the great sin of our race is selfishness or the love of our natural bodies, the lust of the flesh, the lust of the eye, and the pride of life, all of which belong to the body and not to the spirit. And this is the great reason why men want the natural body resurrected, because they love it more than they do the spiritual body. O, that the world could learn

that the religion of Christ and his people is altogether spiritual.

"God is a spirit; and they that worship him must worship him in spirit and in truth." John, 4 and 24.

Since the setting up of the gospel kingdom on earth by our blessed Savior, when he fulfilled and abolished all types and shadows at the destruction of the Jewish nationality, the whole economy of the worship of Jehevah is changed from the outward ceremony of rights and offerings, to the inward devotion of the heart; from that of worldly signs and symbols to the secret invocations of the mind, and from that of earthly grandeur and magnificence by the outward body, to the meek and lowly adoration by the inward or spiritual body. Since then, the whole system of the religion of the Creator is changed from the outward law of carnal commandments, to the inward law of the spirit, in Christ; so that they who worship God, must now worship him in spirit and in truth, for God is a spirit and can only be worshipped by the spirit or inner man, which is the spiritual body. It is, then, evident that the gospel of Christ is a spiritual gospel, that the Church of Christ is a spiritual Church, and that the worshippers of Christ must be spiritual worshippers. They must be "born of the spirit," (John, 3 and 8;) "walk in the spirit," (Gal. 5 and 16;) "be led by the spirit," (Gal. 5 and 18;) "pray with the spirit," (I Cor. 14 and 15;) "live in the spirit," (Gal. 5 and 25;) "sing with the spirit," (I Cor. 14 and 15;) "worship God in the spirit," (John, 4 and 24;) and "be filled with the spirit," (Eph. 5 and 18,) that when "the spirit shall return unto God," (Eccl. 12 and 7,) they each may say, "Lord Jesus receive my spirit," (Acts, 7 and 59,) and be "raised a spiritual body," (I Cor. 15 and 44,) into everlasting life in the kingdom of God. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself." Phil. 3 and 21.

To change, is to pass from one state to another; to put one thing in the place of another, as to change clothes, &c.; so that the changing of our vile body is but the laying off of the natural body at death, and putting on the spiritual body in the resurrection, or the putting off of the old earthly clothing of flesh and blood, and putting on the spiritual robes of the resurrection, or the exchanging or laying off of the old body of corruption for one of incorruption; or the throwing off of the old body of flesh that has so long dishonored us in sin and

shame, and the putting on one of spiritual glory, at death, in the resurrection, is but the changing of the vile body that it may be fashioned like unto Christ's glorious body. So that when the Christian puts off his old suit of the natural body at death, he appears in his new dress in the spiritual body, which is not only fashioned like Christ's glorious body, but, like Christ, is resurrected immediately into Paradise, where he begins his march of glory in immortality and eternal life. We shall then have our vile body changed by laying off this mortal clothing of animal matter at death, and putting on the robe of immortality by which the spiritual body becomes "fashioned like Christ's glorious body, according to the working, whereby he is able to subdue all things unto himself." That is, by the glorious working of Christ's spiritual kingdom, the world itself shall be subdued, and the earth restored to its Eden state, when one shall not say unto another, Know ye the Lord? for all shall know him; and when the kingdom so long prayed for, that God's will be done in earth as it is done in heaven, shall everywhere fill the world with its glory. O, then may we all get ready for a blessed resurrection, and be prepared to receive the palms of victory and the crowns of glory that await the righteous in the realms of God, where the sins and sorrows of flesh and blood will afflict us no more forever.

The evil that most afflicts the Church or the people of God, is the great confidence they have in the flesh, or the sincere love they have for the natural body instead of the spiritual body. They feed and clothe the outward body with all the wealth of time and fashion, while the inward or spiritual body is forgotten and left in nakedness and want, to starve and die in everlasting death. Indeed the greatest care of many of the professed followers of Christ seems to be that of the flesh, for "the lust of the flesh, and the lust of the eyes, and the pride of life" (I John, 2 and 16,) are all of the flesh, and are not only seen in feasting and clothing the fleshly body, but in the glittering rituals and magnificent forms, in temples of costly stone and gorgeous marble, dedicated to the worship of God, where Christ is preached by rote, invoked by printed prayers, and praised by machinery, and which are but the devotions of the flesh or outward man, and can never be acceptable to God, for He is a spirit, and must be worshipped in spirit and in truth. Then why should mankind love and honor the flesh more than the spirit, or think more of the earthly body that must fail and die, than of the spiritual body that will live for-

ever, especially since Christ, in his gospel, has everywhere warned us against the wicked and ruinous consequences of putting our confidence in the flesh? For "the flesh profiteth nothing." John, 6 and 63. Because "flesh and blood cannot inherit the kingdom of God." I Cor. 15 and 50. For "with the flesh" we "serve the law of sin." Rom. 7 and 25. Therefore "if" we "live after the flesh," we "shall die." Rom. 8 and 13. "For he that soweth to his flesh, shall of the flesh reap corruption." Gal. 6 and 8. We should therefore "have no confidence in the flesh." Phil. 3 and 3. For "no flesh should glory in his presence." I Cor. 1 and 29. Because "in my flesh dwelleth no good thing." Rom. 7 and 18. For "they that are in the flesh cannot please God" Rom. 8 and 8. Therefore, "cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17 and 5. For "All flesh is grass." Isa. 40 and 6. And yet, many, very many, are so in love with the flesh that they wish to take it with them into heaven, and even Ministers preach, that although it is but grass, yet it will be resurrected and taken to heaven, notwithstanding we are taught in the gospel of God that it is the spiritual body that is raised or resurrected; yet the love of the flesh is so strong over that of the love of the spirit, that many honest and candid Ministers are induced to wrest the Scriptures so as to make it appear, if possible, that the natural body will also be resurrected, or, at least, a part of it taken to heaven. Indeed, the love of the flesh is so strong, that some think they could not be happy without having it with them in glory, notwithstanding it has caused them all the suffering and agony they have ever endured. Well may it be said, "They that are after the flesh do mind the things of the flesh." Rom. 8 and 5. Rather than part with their sinful flesh, and let it go back to the ground where God has consigned it, without a solitary promise of its resurrection, they will bend and press the Scriptures into the service of their theory, and force them to sustain the doctrines of the flesh instead of the doctrines of the spirit; when the gospel has everywhere made it plain that the natural body is but the tabernacle, house, or temple, in which the spiritual body or the inner or real man lives while on earth; and that when he moves out of it into the spirit world, he does not take it with him, but leaves it to return forever to the earth as it was, while he, like Lazarus or the rich man, goes either to heaven or to hell, according to the good or evil he has done while he lived in the earthly body.

And some have even gone so far in behalf of the flesh as to press into its service Ezekiel's vision of dry bones, when it clearly declares "These bones are the whole house of Israel, behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts. Therefore prophecy and say unto them, Thus saith the Lord God. Behold, O my people. I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Eze. 37, 11 and 12. This was the restoration of the house of Israel from the deep and dreadful ruin in which they were then lying. They were to be taken out of the graves of their national destruction, and brought again into the land of Israel and *not before the bar of judgment*, which shows, too plainly to be misunderstood, that it has no allusion to the resurrection. The twelfth chapter of Daniel, the twentieth of Revelation, and a number of other Scriptures, foreign to the subject as we have elsewhere shown, have all been summoned as evidence to prove a fleshly resurrection.

It is so congenial to our sinful nature to love the flesh, that it seems hard to give up the idea of not taking our earthly houses with us into eternity; and it is, therefore, a matter of little surprise that professors, and even Ministers, search the Scriptures for proofs to sustain their favorite doctrine of the flesh. Although they know that the inner man moves out of his fleshly house at death, and goes to his eternal reward in the spirit world, and that the natural body goes back to dust and earth, the same as it was before it had a being; yet are they so in love with flesh and blood, that it seems almost impossible to let it rest where God has consigned it, and go on to believe that at some period now unknown, the natural body will be resurrected and changed into a spiritual body at a general resurrection, on the last day of time; which, according to our view, is not only contrary to the Scriptures, but stands opposed to reason and every principle of sound philosophy. In the first place; if the natural body should be changed into a spiritual body, then it would not be the same body, for the one was substituted for the other, and is a different body; for the one was composed of matter, while the other is composed of spirit, and is, therefore, not the same body, for the natural body is composed of flesh and blood, while the resurrection body is composed of pure spirit; so that we would not get the same body of flesh and blood again, but one of entirely an opposite substance, which shows that it is not only not the

same natural body that is resurrected, but a spiritual body, consequently the natural body is never resurrected. In the second place; if the natural body is made spiritual and is resurrected a spiritual body, then there would be two spiritual bodies in the same man, for every human being has a spiritual body within the natural body; "for there is a natural body and there is a spiritual body." I Cor. 15 and 44. In the third place; if the natural bodies of all are resurrected at the end of the world, and are again united to the soul or spiritual body, to receive the reward of their doings on earth, then the spiritual bodies of many of the wicked will receive thousands of years more of punishment than their natural bodies, which was the cause of their destruction. For the natural bodies of the wicked antediluvians are still at rest in their charnel of dust, while their spiritual bodies have been suffering the torments of hell for near four thousand years; so that if the doctrine of the resurrection of the natural body be true, then the one-half of the man will receive thousands of years more of punishment than his other half will, to all eternity, which is so unreasonable that all must see that the natural body will never be resurrected. In the fourth place; if the natural bodies of all are resurrected at the end of time, then there are many bodies of righteous men and women that will be deprived for thousands of years of the happiness of heaven, while others enter upon its happiness at once. For the bodies of Abel, Miriam, Moses, and others, have lain in the dust for thousands of years, and according to the doctrines of the resurrection, must remain there until its consummation, while the natural bodies of those who die immediately before the resurrection, will enter upon the joys of heaven at once, while the bodies of righteous Abel, Miriam, Moses, and others, are made to wait for thousands of years, until the resurrection, before they can enjoy the same privilege; which shows, at once, the inconsistency of the doctrine of a general resurrection. In the fifth place; the doctrine of the resurrection of the natural body only admits a part of the man into heaven or hell at death, while the other part is not admitted until the resurrection. Notwithstanding the Scriptures declare that Lazarus was carried by angels into Abraham's bosom; not a part of Lazarus, but Lazarus himself, with all his faculties of mind and soul, was borne into Paradise. The rich man also died and was buried, and in hell he lifted up his eyes; not a part of the rich man, but the rich man entire; he had moved out

of his earthly tabernacle into hell, while Lazarus moved out of his into heaven. But according to the doctrine of the resurrection of the natural body, only a part of Lazarus went to heaven, and a part, only, of the rich man went to hell, while the other part is retained until the resurrection, thus dividing every man into two parts, and keeping them separate and apart, from death until the resurrection; which shows the unreasonableness of the doctrine of a general resurrection. *In the sixth place*; if the natural body is resurrected the same body that went into the grave, and comes up the same body that went down, then it will be resurrected with all its appetites, propensities, and passions, into the spirit world, which is contrary to both reason and revelation, for no animal propensities, passions, or appetites can exist in the spirit land, and proves, conclusively, that the natural body can never be resurrected. *In the seventh place*; if the natural body is raised from the grave, and is not resurrected with all its propensities, appetites, and passions, the same that it went into the grave with, then it will not be the same body; for should any or all of the animal propensities, appetites and passions of the natural body be taken away or destroyed in the spirit world, just so far would the natural body be destroyed, and would fail to come up from the grave the same body it went down. So that it is evident that the same natural body can never be resurrected. *In the eighth place*; if, in the resurrection of the natural body, the same body of flesh and blood is brought forth, then it cannot go into the spirit world, "For flesh and blood CANNOT inherit the kingdom of God," which shows plainly that the natural body can never be resurrected. *In the ninth place*; if, in the resurrection of the natural body, it is changed so as not to be flesh and blood, or is changed into a spiritual body, then it is not the same natural body that went down into the grave, because that body was flesh and blood, and not a spiritual body, which makes it evident that the same natural body of flesh and blood can never be resurrected. *In the tenth place*; if, in the resurrection, the same natural body with all its identity is raised or resurrected into the spirit world, then heaven and hell will be stored with cripples, for hundreds and thousands go down to the grave maimed and dismembered, some from disease, some from accident, some from amputation, and some from being born so. But as there are no cripples in heaven, it is plain that the natural body is not resurrected. *In the eleventh place*; if, in

the resurrection, these crippled and dismembered natural bodies are resurrected, and have all new limbs given them, then they are not the same natural bodies, for they went down to the grave without members, but these come up with members, so that they are not the same. And the man who is born without arms, and lives, and dies, and goes down to the grave without arms, and is resurrected with arms, is not the same body, for he went down without arms, but this man came up with arms, so that it is not the same body, and clearly shows that the natural body is never resurrected. In the twelfth place; nothing but pure spirit can ever enter the spirit world, and as matter can never be changed into spirit, the natural body can never be changed into a spiritual body; therefore, it can never enter the spirit world, and of course will never be resurrected.

As God is a spirit, and the eternal world a spiritual world, it is only the spiritual body of man that can hold communion with God, or go into the spirit world. Matter and spirit are the two primary substances of the Universe and the one can never be changed into the other. Matter will remain matter forever, and spirit will forever remain spirit; and as all spiritual bodies are perfect bodies, no member can be severed from the spiritual body; however much the natural body may be mutilated and dismembered, the spiritual body remains whole and sound. Although the natural body may be born without hands, or feet, and otherwise maimed and misshapen, yet the spiritual body forever remains whole and perfect. God gives a perfect spiritual body to every human creature in its beginning, and that spiritual body will return perfect and whole to him again; however much deformed and crippled its natural body may be in its organization, yet when it returns to the dust to remain as it was, the spiritual body goes back as whole and sound to God as when he gave it; so that whether we search in the courts of glory, or in the caverns of the damned, no cripple will ever be found.

Having noticed all the Scriptures and a few of the philosophical points on the final resurrection, we close by a brief statement of its unfolding grandeur to the dying or departing follower of Christ. When the night of life is passing away, and the scenes of sorrow and tears are drifting from before the eyes of the Christian pilgrim, as he crosses the valley of death, and stands on the shore of the Jordan, where, from the margin of time, he beholds the light of an eternal morning dispersing

the gloom of earth, and throwing its rays of glory across the river of death, until warmed by the beams of its effulgence, and invited by the scenes and friends in the spirit world, with his eye fixed on the Morning Star of the resurrection, he descends into the Jordan, where, loosing his rags of flesh and blood, he rises above and beyond its rolling waves, and stands enraptured before the glorious Son of God, the righteous Judge of quick and dead, who clothes and crowns him in the robes and gems of eternal life, and ranks him with the immortal millions that are everywhere throned and sceptred in the realms of God; in Paradiscal glory, within whose sacred throngs of ecstasy and love, he finds his sainted friends and kindred, whose gaze of beauty, smile of joy, and voice of bliss entrance him with delight, while they embrace him in endearment sweeter far than that of earth; then, gazing on the endless grandeur that lies in gorgeous and heavenly profusion about him, he tunes his harp to celestial melody, and joins the song of the redeemed. There with Abel, Moses, Paul and Luther; with Miriam, Ruth and Mary, and all the ransomed hosts of the resurrected children of God, whose forms of youthful vigor and angel loveliness far surpass the blooming charms of famed Circassia's brightest beauties, he begins his march of eternal glory. There his dearest kindred, friends and neighbors, that oft associated with him in time and earth, but now, all robed in celestial glory and heavenly beauty, meet, caress, and clasp his hands in holy rapture. That righteous Son, that languished, died, and was resurrected in early manhood, now clad in vesture of light, with palms of victory, and crowned with ecstasy, falls upon his breast and bids him welcome to the Paradise of God. That lovely daughter, that fell a victim to disease and death, and arose to heaven, now robed in the splendors of immortality and radiant with heavenly beauty, moves in celestial sweetness, and presses him to her angel bosom in the rapture of eternal joy. And there, too, is his sainted Father, who, amid the poverty, sorrows, and disappointments of earth, and the trials and triumphs of time, had taught him the way to the mansions of life, and, long before him, crossed the river of death, dressed in his robes of incorruption, and crowned with the diadem of redemption. He meets him in the lustre of eternal youth and clasps him to his heart in transports of bliss, and greets him welcome to his home of immortal joy. And so with all the radiant inhabitants, who, resplendent with the drapery of celestial beauty,

greet and hail him welcome to the home of heaven's immortal millions, where, amid the fields and temples of eternity, in vales of glory and on hills of rapture, that everywhere begirt the residence of God, he is borne aloft until his ecstatic eye beholds the full sunrise of salvation mantling the heavens, and pouring the streams of its benevolence among the immortal nations that fill the Universe of Jehovah beyond the reach of numbers, and voicing eternity with the melody of redemption. Thus crowned and robed, the newly resurrected saint begins a life of glory and rapture, compared with which, the garlands of fame and the laurels of empire are but rags and dust. Rising from glory to glory, along with the sumless millions of resurrected and happy immortals, he shall range the realms of Jehovah, that are everywhere strewn with worlds of increasing grandeur and beauty, while eternity itself shall endure. O, then, let us so live that when these bodies die, we may, like Lazarus, be resurrected into the Paradise of God, and be at once and forever at home with Christ.



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